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THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN
UNDERSTANDING OF HUMAN CONDUCT

VOLUME XI

JULY, 1924

NUMBER 3

ORIGINAL ARTICLES

THE TRAUMA OF BIRTH IN ITS IMPORTANCE FOR PSYCHOANALYTIC THERAPY*

By OTTO RANK

VIENNA

It gives me great pleasure to join the American Psychoanalytic Association for the first time, and to have the opportunity of personally meeting and getting to know the representatives of psychoanalysis in America whom I have long ago known from their writings. And I should very much like you also to consider my appearance more as a personal introduction. And so I have in mind to give you only a general impression of what I consider my own personal contribution to Psychoanalysis, certainly as concisely as possible, even at the risk of becoming extreme.

I warn you beforehand that I do not intend to prove anything to you, nor do I wish to convince you. Also I do not expect you immediately to form any opinion or judgment about what you hear until you have tried to prove it in your own analytic work. I would prefer you to listen as if a traveler were relating to you his experiences in a yet undiscovered country.

I have recently published a book, entitled "Das Trauma der Geburt und seine Bedeutung für die Psychoanalyse" ("The Trauma of Birth and its Importance for Psychoanalysis"). I am very sorry that I am not able to start my talk by giving you a definition of what the Trauma of Birth really is. I could not do this without giving long explanations. For those, I can only refer to the book itself.

* A paper read before the American Psychoanalytic Association on June 3, 1924, in Atlantic City.

But what I am intending here in this lecture is, not so much to give a short résumé of it, as to show you *the way* in which I came to these views described in my book, and how I came to use them in the psychoanalytic technique.

As I am addressing a gathering of practising analysts, I can start immediately *in medias res*. Many years ago Freud stated that there comes a definite stage in the analysis of compulsion neuroses in which, by means of transference, the analysis itself becomes a compulsion for the patient in place of the old neurotic ones. This analytic compulsion, as Freud explained, is to be freed only by fixing a definite time limit for this task, which one must strictly keep to. In following this Freudian rule in the analyses of a number of compulsion cases, I gradually found quite definite criteria which enabled me to recognize pretty early, and without any doubt, the very point at which the patient was ready to receive and to accept the notice to quit. When I became certain of my views thus obtained, I applied this technique of "active intervention" to all other forms of neuroses. This, as I expected, not only definitely shortened the treatment, but is quite necessary for a correct conclusion of the analysis, for the freeing of the transference, and for the final healing of the patient. As an initial side product to this, a constant and general experience resulted, whose eminently practical and theoretical importance soon manifested itself to me. I experienced, namely, that the patient showed quite regularly, under the pressure of this time limit, definite and unmistakable reactions which led to only one conclusion. These reactions took on a form which could be conceived only as a reproduction of the separation from the first original libido object, namely, the mother. That is, the patient attempts to repeat in a quite obtrusive way the process of birth.

Before you can follow me further in the consideration and judgment of this new experience, I would like to express and remove a criticism which may have immediately come to your mind. You might say, regardless of the practical importance of a time limit, that yet the reactions roused by it are produced artificially, and that their similarity can be explained in that way. But my experiences and observations have convinced me that this is not the case. As a matter of fact, I subsequently remembered former cases of mine which I had treated without setting a definite time limit, and in which the last phase of the analysis occurred in a quite similar

though not so clearly expressed form. Hitherto I understood this only incidentally, and not in its general importance. As I cannot prove this to you by showing you records of these former cases, I must be content to refer you to the well-known "History of an Infantile Neurosis," published by Freud in 1918, in which the patient likewise represents and comprehends the end of the cure as a rebirth experience. But I am in the fortunate position of being able to bring a still stronger counter-argument to the objection that these reactions are artificially produced by limiting the time. Namely, as I started *new* cases with the understanding that the end phase of the analysis is actually a reproduction of birth, I soon noticed that patients, indeed of both sexes, *from the very beginning* took the analyst in their deepest unconscious, without any exception, as a *libidinal substitute for the mother*. From the nature of the psychoanalytic situation it follows, that the severance from this mother-substitute is typified in the form of birth reproduction. As a final and perhaps strongest counter-argument, I can recommend you personally to notice this fundamental fact in your own analyses and thus to be convinced of its bearing and importance. You will find then, as I have found, that in the psychoanalytic situation the primal libidinal binding to the mother shows itself in various attempts to reestablish the intrauterine state. And the first severance of this relation as it occurred in parturition must be reexperienced and fully accomplished in a shortened period of time. From the exact reproduction of typical painful birth reactions in the end phase of the analysis I inferred a trauma of birth. This, as I suppose, could not have been earlier recognized because it apparently has suffered a much stronger repression even, that the manifestations of infantile sexuality.

I am not sure how far my shortly outlined presentation, on the one hand, and your resistances naturally to be expected, on the other hand, have allowed you to follow me up to this point. So I do not know whether I should go on with the explanation of the practical and theoretical consequences of this discovery. But, be that as it may, I would like in any case to spare you from what I believe are the very important theoretical consequences. But also from the practical consequences which may perhaps directly interest you, I can pick out only one or two points here and there, chiefly with the purpose of avoiding possible misunderstandings in the therapeutic application of this knowledge.

As I have already remarked, the patient has the tendency to reproduce in the analysis the birth trauma, and he does this, and did it constantly, whether we understood it or not. In view of this experience, the main therapeutic task took on a new aspect, namely, to prevent the patient from automatically repeating the most important trauma, the trauma of birth, which, as all other traumata, he is trying to repeat in the analysis. In order to prevent the patient from unconsciously reproducing the birth trauma at *the end* of the analysis, I proceed in every case, regardless of sex, to reveal straight from the beginning, this regular strong manifestation of the mother-libido in the transference relation. To prevent it entirely naturally is not to be attempted. But the reactions occur more gently and enable the patient to accomplish not only an easier but also a complete freeing from the analyst when one analyses the mother-fixation from the very beginning. Besides this great practical advantage, there also results the technical advantage, namely, that instead of the unconscious reproduction of the birth trauma one gets at the end, the patient's actual conflicts, so to say, pure and unmixed with infantile reactions. These are relatively easy to solve then. Thus the whole analytic procedure for the first time has a definite, sharply outlined content. In other words, the analyst knows exactly what he has to do and what he has to expect. I believe that only through this technique the psychoanalytic therapy will become a method of healing equal to other medical methods in its certainty and exactness.

That is really everything that I wanted to tell you to-day. Briefly, it consists in the communication of just one single fact of experience from actual practice. And I request that you should try it and prove it in your own analyses. Only one more reference would I like to make to prevent a misunderstanding of my new point of view, which I had to isolate in order to make clear. I want now to draw your attention to the manner *how* it links on to the sexual etiology of neuroses, known mainly as the Oedipus and Castration complex. According to which concept the neurotic—without exception, as Freud has shown us—withdraws or recoils from the task of normal adjustment to the heterosexual life. From my analytic experiences, that the neuroses are based finally on a pathological regression or rather fixation to the prenatal situation of libido gratification, Freud's concept is extended and biologically supported. In my book I have attempted to show in detail in what way this refers to the specific forms of neuroses and psychoses, and especially to

their symptoms, and how my explanation of the symptoms according to the birth trauma supplements the Oedipus theory from a biologic point of view. I was able also to make intelligible the Castration complex, as being the psychological representation of the biologic tendency to go back to mother, which the man actually accomplishes to a certain extent in the sexual act and which the woman can get only by identification with a man. So the Castration complex represents the main conflict in the development of the child, namely, the difficult task of transferring the libido from the mother to the father, which is much more complicated for the woman, whose primal libido object, the mother, has to be changed, whereas the man always keeps it. From here the father relation, which I suppose you are all familiar with as being also reproduced in the attitude of the patient towards the analyst, takes on a new aspect. By the side of the paramount importance of the mother-fixation, this father-relation keeps its significance for the analytic technique and therapy, especially in so far as the analysis has to be a reëducation based on a new ideal formation. This final aim of the psychoanalytic cure is only to be gained through the identification of the patient with the analyst as a father, instead of wanting him to be the mother. But according to my experience the presupposition for that final aim is the solving of the libidinal mother fixation. For the patient is compelled by the regressive tendency of his neurosis to reproduce in the analytic transference the primal mother relation, namely, the binding and the separation.

I would like to sum up the importance of my concept thus: The understanding of the birth trauma practically signifies a first attempt to form the psychoanalytic therapy into a quite definite procedure having but one meaning, namely, the freeing from the mother fixation and the transformation of the libido thus gained into a new well-adjusted *ideal* formation based on the father identification. Theoretically, my viewpoint leads to a biological basis of the psychoanalytic doctrine of neuroses. As a general biological factor, the trauma of birth, and especially all attempts to overcome it, prove to be the deepest foundation for an essential part of our whole cultural development. Yet for these wider outlooks I would like to refer you to my book, which is being translated, and which I hope will soon be published in English.

THE "COLOR QUESTION" FROM A PSYCHOANALYTIC STANDPOINT *

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Since the primary concern of psychoanalysis will probably always remain with problems relating to the individual, it is unlikely that it can ever aspire to a dominant rôle in sociology. But in view of the fact that it does help to throw light on the barriers that are raised between the individual and the community we are justified in appealing to psychoanalysis for aid whenever we find ourselves puzzled about barriers that exist between one community and another.

By applying what psychoanalytical research has taught us about the ideas, convictions and practices of the individual, we may be able to obtain some insight into unconscious factors which underlie the ideas, convictions and practices of a community or even a race of mankind. Indeed, such attempts have been made in a psychoanalytical study of the English by Maeder (1) and of the Hindus by myself (2).

It may be presumed that at all times and among all people the variations in the color of the human skin have attracted an enormous amount of attention. Some might incline to the view that this is only what anyone would expect in view of the very striking nature of the phenomenon. This is perfectly true, but I would like to observe that it is not so much in the measure of the attention that has been paid so universally to skin pigmentation that the interest for us lies, as in the quality of that attention. No matter whether we turn to the literature of olden times or to the columns of the daily press, we cannot fail to be impressed with the fact that the ideas on this subject to which mankind has become habituated are remarkable for the strong "feeling-tone" with which they are invariably associated. In the phraseology of psychoanalysis, these ideas are "over-determined".

Now psychoanalysis has taught us that whenever we encounter

* Based on a paper read before the Indian Psychoanalytical Society, Calcutta.

an idea which is overcharged with emotion, we must examine the Unconscious if we wish to discover the source of this emotion. Psychoanalysis has also taught us that we shall expect to find that this emotional surcharge has arrived by transference from an unconscious idea or set of ideas between which and the conscious idea there need not be any direct connection.

For this reason we are at liberty to presume that explanation of this "over-determination" of the feeling about "color" may be found by probing into the deeper layers of the human mind.

We are aware the human species is composed of races whose skins display five varieties of so-called "color", white, yellow, red, brown, and black. Let me begin by observing that it is not solely the "white" races who insist strongly on the recognition of these divisions of mankind into groups according to color. The "yellow" men are quite as keen as are the "white" on being differentiated from the "brown" or the "black", while the "brown" are eager to avoid being mistaken for either "black" or "red" people.

Now those who have studied the conception of the "herd instinct" so admirably developed by Wilfrid Trotter may say: "Here lies the explanation! It is the 'herd' instinct in man which causes him to recoil from another of his species as soon as ever he becomes aware that the other man has a skin of a different color to his own." I am quite willing to agree that if one accepts the existence of a "herd" instinct that this instinct could, and probably does, account for a good deal of the distress felt by a man whose skin is of one color when he finds himself in intimate association with a man whose skin is of a different color. For instance, it may be possible to account for the hostility of the "white" Jews of Cochin for their black coreligionists by reference to the "herd" instinct. The "herd" instinct may account for the tendency in men of one "color" to group themselves together and for men of one "color" to dislike men whose skin is differently pigmented to their own, but it does not explain the widespread dislike of a dark skin by people whose skins are dark, nor does it describe or explain the admiration felt by dark-skinned people for a fair skin. Also the "herd" instinct would not be able to explain why certain negro races of Africa and many of the black aborigines of Australia believe that a white man is only one of themselves reborn. "Tumble down blackfellow, jump up whitefellow", is the common phrase among Australian natives to express this belief.

For an explanation of this idea and others akin to it, we must seek elsewhere, and I believe that the direction to which we should turn our attention is that of the relation between "blackness" and "evil", for at all times and among all races, no matter what their color, "blackness" has a very sinister connotation. The reason for this is probably not far to seek. As for the child, so for primitive man, the darkness of night must always have had its special terrors, for are not the dark hours devoted to the ghost, the hobgoblin, and the magician?

"Blackness" has been and still is associated the world over with "witchcraft", "devils", "sin", "bad luck", and all the other distressing and horrible aspects of human experience. Furthermore, the association of "blackness" and "evil" is quite as common among "brown" or "black" people as it is among the "yellow" or "white".

For example, the Ba-ila, an entirely black people of Northern Rhodesia, always associate "good luck" with cleanness and whiteness. The whitest thing they know, a stuff called "impemba" (said to be the feces of snakes), is a talisman when smeared on the forehead of hunters. On the other hand, of an unfortunate person they say, "ulashia munkumu", *i.e.*, "he is black on the forehead". Similarly, during the period devoted to the smelting of iron when the blacksmiths are strictly taboo, no woman who is menstruating or any person wearing a dark cloth may come near them, as black or any dark color is unlucky.

Among the black Wambugwe and Wagogo of East Africa, black animals, such as sheep, fowls, and cattle, are always used for sacrifice in order to induce rain to fall. On the west coast of Africa the Ibos of Nigeria relate a story of a little bird who aspired to be the king of all the birds and whose color at that time was pure white. The little bird's mother feared for her son's success as a king of all the birds, so to get plenty of wisdom for him she made a special "medicine". Before the magic potion was ready the foolish little bird went and bathed in it, and at once he turned from pure white into jet black. He rushed to a stream to wash out the color but the stain resisted all his efforts. Alarmed at the state he was in, the bird hid himself for two days, until he became ravenous with hunger, when he whistled this little song: "Cha, cha, chigo, chigo!" "I have washed over and over again."

It would be possible to cite almost countless examples to show

that even among people who are themselves black, and therefore likely to view "blackness" with some degree of favor, blackness is nevertheless a color of ill-omen.

We find the same thing when we turn to the beliefs of "brown" people, whether the natives of India or of other parts of the world inhabited by "brown" races.

The old Sanskrit writers grounded all social distinction upon "Varna," "color", and proclaimed the black pre-Aryan people of Southern India to be Rakshas, "devils". In the popular belief of India to-day, "blackness" is bound up with sorcery. Let me only recall the five varieties of "unjun" (lampblack): *Urth unjun*, for discovering stolen property; *Bhoot unjun*, for ascertaining news about devils, evil spirits, and the condition of the sick; *Dhunna unjun*, for finding out where treasure is concealed; *Surwan unjun*, applicable for all purposes; *Alope unjun*, which, if applied to the eyes or forehead of a person, renders him invisible to others while they remain visible to him.

In Vedic times it was a custom in seasons of drought to set a black horse with his face to the west and rub him with a black cloth until he neighed. The Garos of Assam sacrifice a black goat on a mountain top in order to induce rain to fall. The Indians of Peru sacrifice a black sheep in similar circumstances. Again, from the point of view of sympathetic magic, "blackness" can be made use of to ward off evil spirits. Both in India and in Turkey the faces of children are frequently "blackened" for this purpose. On the same principle, to be kissed by a negro is regarded in Syria as a certain cure for dribbling in a child. Similarly, the woolly hair of a negro is employed in some parts of Northern America as a remedy for earache. Failing the hair of a negro, the wool from a totally black sheep may be used instead, provided it has been cut off the left side of the sheep. In Cumberland the same belief exists as regards the efficacy of black wool in the treatment of earache.

When we turn to the so-called "white" races of Europe and America, we find "blackness" playing an immense part in association with devils, witchcraft, and the like. One need only turn to the book by Miss Margaret Murray, "The Witch Cult in Western Europe", to find a mass of evidence in support of this contention.

Perhaps one of the most notable examples of the association of "blackness" with magic was the institution of the so-called "Black Mass", the chief feature of which was the sprinkling of the altar with the blood of little, preferably newly-born, children.

In the language of Europe, Africa, and Asia, we can find plenty of expressions indicating the association of blackness with evil. In many of the Bantu languages, as well as in many Asiatic languages, the expression "to blacken the face" is to be found, meaning, of course, to bring dishonor upon a person. In English a man who brings disgrace upon his family is frequently spoken of as a "black sheep". To have a "black dog" on one's back is not an uncommon term to employ to a child who has a fit of ill humor. Then in English the man who works in iron is termed a "blacksmith", and of all the substances used by man iron is the one most endowed with magical powers.

I have now in a most cursory and inadequate fashion surveyed the association of ideas between "blackness" and "evil" which exists in the minds of men throughout the world, and were we to stop at this point we should, I think, be justified in concluding that mankind has maintained so long these two conceptions in close association as to justify in the most sophisticated of his kind an uneasiness about the color black or even about milder shades of it. Hence, the "white" man is the victim of varying degrees of repulsion when brought into contact with races whose skin is more pigmented than his own, to however slight a degree. The intensely blond Scandinavian never escapes entirely a negativistic attitude towards the swarthy races of the Mediterranean, and the yellow races recoil from the brown as do the brown from the black.

Following the precepts of psychoanalysis, we must not forget when studying an emotion to be on the lookout for a close association with its opposite in type, especially when the emotion we are investigating is hate, for we are nearly always certain to find its opposite, love, lurking somewhere around.

By applying this principle, we find that there is another side to the relations between colored and noncolored races, namely, the very subtle but nevertheless extremely powerful attraction sometimes exercised on the less pigmented races by the more pigmented races, especially the negro races. This feeling has nothing to do with ideas of witchcraft. It is a purely sexual attraction. It is a form of sexual perversion. Also there is nothing new in it, as anyone who recollects the first chapter of the "Thousand Nights and a Night" will recognize. The story relates how a certain king returning unexpectedly from a journey found his wives enjoying themselves with the negro men servants. The king takes council with a neighboring chief and the latter tells him that no woman can be

trusted to remain chaste if a negro is accessible to her. This first chapter of the "Thousand Nights and a Night" contains in the guise of fiction a solid piece of fact, namely, the occasional development in women of an overpowering attraction for men of a racially more primitive type. Both in ancient and modern literature many references to this phenomenon are to be found.

Lucius Seneca, in his "Letters to Lucilius", written in the first part of the first century, A.D., mentions that numbers of negroes of both sexes were introduced into Rome at that time for purposes of prostitution.

In Turkey, Persia, and India the negro has played an important part in the sexual life of the inhabitants of these countries, either as a means to gratify homosexual impulses or, as a eunuch, to amuse the females of the harem.

Bloch in his book, "Das Sexualeben unserer Zeit", makes particular reference to the sexual attraction felt by the white races for the black races of Africa. In the eighteenth century Paris contained numerous brothels of negresses which were greatly patronized. After Napoleon's campaign in Egypt many negroes went to Paris and were much sought after by the Parisians of that time. The French poet Baudelaire always confessed to a profound admiration for the mulatto type of beauty.

In the United States of America sexual intercourse between whites and blacks is by no means uncommon in spite of the strong feeling that exists there against all colored races.

Not so many years ago a commission was appointed in South Africa to investigate an outcry about the "raping" of white women by black men. I believe I am right in saying that the commission was confronted with some very astonishing evidence.

This question of "raping" brings us face to face with the hideous reprisals which it appears can be undertaken by otherwise law-abiding and decent white men against the negro whenever the latter is detected in, or even suspected of, sexual intercourse with a white woman. A writer (3) in a recent number of the *Journal of Abnormal Psychology and Social Psychology* maintains that "the lynching mob is concerned only with vindicating female chastity". It seems to me impossible to accept this statement. In my opinion the phenomenon of "lynch law" against negroes can only be explained by supposing the idea of sexual intercourse between his women kind and a negro stirs in the depths of the white man's mind a fury that is the entire product of sexual jealousy. It is a general

belief that the negro not only possesses a larger penis than men of other races, but is capable of maintaining it in a state of erection for a longer period than is possible for a male of any other race. Thus sexual jealousy of the negro's potency drives the white man temporarily mad, to the end that he inflicts the most horrible retributions on his unfortunate rival.

We have now seen that besides the association of the idea of "blackness" with the idea of "evil", this so-called "Color Question" is further complicated by the fact that both men and women, but more especially women, of a racially superior type are liable to become the subjects of the strongest attraction for individuals belonging to a racially more primitive type. This fact gives rise to the production in the mind of the racially superior male of a furious hatred bred of sexual jealousy. Indeed it seems to me that it is not unlikely that there probably exists in the Unconscious of most, if not all, of the non-African races, a horror of the negro which can be traced ultimately to sexual jealousy. At any rate throughout the whole world the negro has always been associated in the minds of the non-negro races with certain types of "buffoonery"; a fact which seems to me to point to an unconscious desire on the part of the non-negro mind to blot out the sinister attributes of the negro by making him appear ridiculous.

To recapitulate, then, we may say that it seems that mankind has for many centuries been struggling with an instinctive antipathy against any variation in the pigmentation of his neighbor's skin. Quite apart from the factors which have led to the domination of the less pigmented races over the more pigmented races which have undoubtedly led to the formation in the minds of the former of a feeling of racial "superiority", the aversion for a deeply pigmented skin is also due to the fact that mankind has got to associate the idea of "blackness" with "evil" and "witchcraft". The dislike therefore felt by the less pigmented man for a more pigmented neighbor is bred of *fear*, and that, too, of the most nonrational type; in fact, typically "primitive" fear.

In addition to this cause for the feeling of dislike for a pigmented skin, we must reckon with another source of dislike for the dark skinned man, namely, that bred of sexual jealousy. This hatred is mostly felt for the negro probably on account of the widespread belief that the negro is endowed with superior attributes for the act of copulation.

The "Color Question" is one of the most, if not the most,

important of the many problems awaiting solution to-day. It is obvious that the happiness and prosperity of the whole human race depend upon its adequate solution. Further, no solution of the problem is possible without a complete awareness of all the factors concerned in it. Not by any means the least of these factors are those bound up with the masses of primitive beliefs and their affective tones which exist in the minds of all of us. It is therefore from students of psychoanalysis that help will have to be sought when this aspect of the question becomes appreciated fully by our experts in sociology.

At the present moment there are rumors of the extension into Europe from America of that remarkable movement, the Ku Klux Klan, which has as one of its main tenets an implacable hostility to all colored races, a particularly noticeable feature in view of the exhibitions of very primitive thinking in other directions besides that of color which characterize this organization.

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FREUDIAN THEORY AND SEXUAL ENLIGHTENMENT: A STUDY OF RESISTANCES

BY CAVENDISH MOXON, M.A.

LOS ALTOS, CAL.

At the present time the students of Freud's contributions to sexual and neurotic theory may be divided into the three classes of believers, doubters and unbelievers. The following study is written by one who is a believer that the Freudian hypotheses contain new truths that furnish strong reasons for the sexual enlightenment of the young. The scientific unbelievers, whose resistances are complete, banish "Freudianism" with "Mysticism" outside the circle of scientific psychology. The religious unbelievers regard Freud as an ally of the devil in a combined attack on the ideal of innocent ignorance. It is not surprising that this class of entirely hostile critics refuse to apply psychoanalytic theories to education.

The attitude of the doubters is interesting by reason of its inconsistency, and it is with the resistances of the doubters that my study is chiefly concerned. In persons whose opposition to the Freudian theory is only consciously overcome, the unconscious resistance tends to appear as a disinclination to apply the new knowledge to the problems of sexual education. The resistance also disguises itself as a doubt of the wisdom and kindness of removing what they regard as the blissful and harmless sexual ignorance of the young. Before examining the unconscious sources of this doubt, we may briefly refer to the plausible rationalization of the resistance that is frequently expressed. The application of the Freudian theory to religion, ethics, sociology and politics tends, by an "unmasking of symbols," to undermine an uncritical reverence for the traditions and idealizations of modern society. Hence arises in the mind of these doubters the question whether applied psychoanalysis ought to form a part of general education: whether the ordinary citizen ought to know what crude sexual impulses are directly expressed in the behavior of the child and savage, and indirectly expressed in the symbols and institutions of civilized man. The attitude of an anonymous writer who claimed to be a Freudian and a free thinker may be taken as typical of this class. He judged it an act of wanton cruelty

to educate the childlike believers who have no conscious knowledge of the sexual impulses satisfied by religious symbols and mystical experiences: an act of tasteless barbarity to lay bare the ugly roots beneath the beautiful growths of modern love: and an act of dangerous treason to expose the libidinous bases of patriotism, militarism, and altruism in highly organized human groups.

Since these arguments are opposed by a mass of psychoanalytic evidence to prove the need for sexual enlightenment; and since these rationalizations are used by persons free from a conscious conservatism in religion and politics, we are driven to look for the unconscious grounds of such behavior.

From the psychoanalytical point of view all men are alike in their desire to satisfy the primitive impulse to an endless repetition of states of pleasant phantasy, and the later impulse to love objects in the world of outer reality. Men differ only in the relative strength of these impulses and in the manner of their satisfaction. Some adults live as much as possible in their infantile phantasy world, and consequently have little interest in the discovery of truth and in the elimination of error. Other adults, more advanced in psychical age, strive to adapt their impulses to the necessities of the external world to which their love and curiosity extend. In the conscious of the scientist the reality principle holds a dominant but by no means undisputed position. Many members of this class have an endless struggle against their tendency to choose such beliefs about the world as will enrich their imagination with lasting pleasure and comfort.

When the interest in reality has hardly been maintained in early life, there is a specially strong tendency after middle age to regress to a primitive psychical level. Up to the present time the education of the young has generally been controlled by two classes of men, namely, the mystically inclined priests and the elderly parents and teachers. In both of these classes the tendency to regress to a primitive psychical level is particularly strong, and when the priest is also an elder it may be strong enough to overwhelm the interest in scientific truth. It is therefore necessary to consider briefly the unconscious forces that act as resistances to the sexual enlightenment of the young.

The organic involutionary process strengthens the desire found even in youthful mystics to return to such a primitive pleasure in rest and peace as that which preceded birth.¹ The elder who is

¹ Since the above was written, Otto Rank in "Das Trauma der Geburt" has proved the strength and universality of the desire to return to the mother.

threatened by an unwelcome loss of power, and the priest who has willingly renounced the power of earthly love, both tend to compensate for their loss by identification with the children to whom they stand in the relation of parent or teacher.² The priest who consciously looks at the golden age of innocence as paradise is obviously inclined to prolong as late as possible the enjoyment of this ignorant phantasy in the minds of the young. The elder who yearns to be incorporated in the young, by reason of his unconscious tendency to return to the mother, is also inclined to delay the development of sexual selfhood implied by separation from the mother's womb, or the father's protecting power. By the mechanism of identification the forces of self love and child love combine to form a resistance to scientific instruction in general and to sexual truth in particular.

Another unconscious cause of the prevalent resistance in parents and teachers is the envy and jealousy of the elders against the development of children. For the unconscious the young appear as dangerous rivals and revive in the elders the old fears and hates of their own rival parent in the nursery days. The discoveries of Freud have forced us to admit that, in addition to the tender consideration for the helpless, there are self-regarding and even hostile feelings towards the young behind such pleas for ignorance as that contained in Tennyson's lines:

Leave thou thy sister when she prays,
Her early Heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.

(In Mem. XXXIII.)

The reference to the Garden of Eden myth is clear and by no means accidental. The Paradise story is a vivid symbolization of the regressive desires we are studying, and is as useful to us in our understanding of these resistances as it is to the elders in their attempt to find a conscious justification for their unconscious desires.

The Garden of Eden myth in the Book of Genesis vividly pictures the struggle between the conscious desire for psychosexual adulthood and the infantile forces of inertia. It is clear that the primary reference of eating forbidden fruit is not to knowledge in general, but precisely to sexual knowledge by experience. Being the earliest form of libidinous satisfaction after birth, eating is well fitted to symbolize

² Freud. "Zur Einführung des Narzissmus," *Jahrbuch*, VI, p. 15.

the later forms of sexual activity which strive to compensate for the loss of the first enjoyment. Man and woman have the choice between an infantile life of narcissistic satisfaction of impulses in the enchanted garden and an adult life of sexual intercourse and cultural activity, with the pain involved in work and childbirth, in the world outside. In Paradise (the Mother) food flows to the body without effort; in the world outside food is obtained only by the sweat of the brow, and love involves sacrifice.

The myth itself merely presents the psychological facts in symbolic form. The use that is made of it depends on the desires of the moralist who appeals to its authority. And it has been fateful for education that in the past this myth has been interpreted by persons who were largely dominated by an unconscious desire to return to the psychical condition symbolized as Paradise. The elders, like the myth maker, yearned for the lost state of happiness where pain, work, and weakness were unknown and guilt was absent. The threatening Yahweh symbol is thus the projection and justification of a hidden desire for the parental protection. The authority of God is claimed for the enjoyment of the self-centered, fantasy-loving, infantile part of love which yearns for the sheltered, irresponsible life in the state, the home, and at its lower level, the Mother. The ancient myth maker's desire finds an echo in the consciousness of modern men like Tennyson who regard the loss of sinless ignorance as a fall to a lower level of life. If the Garden of Eden means the intrauterine life for which the fantasy of every man unconsciously longs, it follows that the expulsion from the Garden is a symbol for Birth into the outer world. Consequently the prohibition of sexual knowledge is not binding upon those who strive consciously to live in psychosexual adulthood according to what Freud terms the reality principle.

The close relation of the Paradise myth to our present inquiry becomes clearer when we leave this lowest level of its symbolism and consider the conflict implied between the son, Adam, and the Father substitute Jahweh for the possession of Eve, "the Mother of all flesh." It then becomes clear why Jahweh is jealous of the knowledge and power gained by Adam through his sexual relationship with Eve. Dr. Theodor Reik has made it probable that Adam's act implied not only sexual indulgence but also hostility against the tree Totem which symbolized the Father. Yahweh then truly declares that the adult form of sexual activity involves an end of the psychosexual infantilism in the father's house. From this point of view the

serpent is a symbol of man's libidinous desire which makes him rebel against a perpetual state of childish dependence and sexual immaturity. The serpent drives him to the satisfaction of his curiosity not only directly as a lover but indirectly in the cultural life of science and art. Yahweh, like the jealous and angry elder, tempts man to remain in a state of sexual childishness, deprived of the adult love of a woman. The serpent, like the rebellious love force, tempts man to go forward to a life of self-directed sexual and social activity. The static and regressive tendencies of the human being speak through the voice of Yahweh who wills to keep mankind in ignorant dependence in Paradise. The dynamic forces of cultural progress underlie the suggestions of the serpent who expresses man's desire not only to know but also to become like the father, his highest ideal.

Yahweh in the Hebrew myth, like Jocasta in the Greek myth, represents the infantile pleasure in self-centered ignorance of reality. The serpent, like *Œdipus*, represents the adult's scientific interest which grows out of sexual curiosity. The effect of a passive obedience to the paternal prohibitions is seen in the ages of unreserved belief in the elders' interpretation of this myth. Abstinence from sexual intercourse was regarded as the highest ideal and man's narcissism made his ego the center of the world which was supposed merely to exist in order to satisfy his boundless desires. The sublimated libido of the serpent appears in the objective curiosity of the modern man of science who strives to construct a view of the world that is free from the distortions of infantile self-love. The scientist knows that the pursuit of truth inevitably excludes him from the shelter of pleasant illusions and comforting fancies. He knows that his discoveries expose him to the jealous anger of the guardians of tradition, and to the pained misunderstanding of teachers and friends. Yet, even at the cost of sadness and solitude, he is determined to know the facts about himself and his world and he will not leave the young in the paradise of ignorant inactivity.

The ideal of sexual infantilism and narcissistic dependence embodied in the Eden myth is inconsistent with the sane development of human nature to its full extent. The psychological growth and health of man depend on his gaining knowledge as a basis for action which forever bars his return to the sleep-like Paradise of his fancy. It is clear that the traditional interpretation of the Fall myth represents the wishes of the ageing elders, the jealous parents, and the envious priests, the forces of reaction, and the unconscious wishes in every human soul to escape from life and to sink back into an unlimited

indulgence of self-interested passivity. These wishes have remained in control of the educational authorities just because they are for the most part unconscious of their existence. The psychoanalytic means of insight that Freud has discovered not only reveals the presence of such wishes in the unconscious but also makes possible the overcoming of the resistances they set up. Psychoanalysis points the way to a new, a saner, and therefore a better interpretation of such myths as that which by the elders has been called the Fall of Man. The person who forms his ideal according to the reality principle sees in the Garden of Eden myth, not the fall of man, but his ascent, and the triumph of his adult love of truth and reality over the passive pleasure-lust of babyhood. To choose ignorant dependence is to choose the arrest or regression of psychic life: to choose knowledge and disobedience is to advance towards adult individuality and self-guidance. The Paradise myth covers the unconscious desire with a divine authority and a good conscience; and in the strength of this moral feeling, the happy dwellers in Paradise are ready to persecute all truth seekers who make the reality principle their guide and so threaten to disturb the peaceful dreams of fantasy.

It is now intelligible that persons who are in ignorance of their own unconscious tendencies can accept some Freudian theories, and still hesitate to play the rôle of serpent by giving knowledge which robs the children of "their early heaven" and their "melodious days." But humanity can only advance in psychical age when it escapes from its unscientific and aimless autistic thought and seeks first to know the external world and the hidden springs within the self. It is therefore of the greatest importance that a myth which justifies the Pauline glorification of ignorance and contempt for "worldly wisdom" should no longer bar the way to ethical and social development. If sexual activity and sublimated displacements of primitive impulses are the normal conditions of psychical adulthood, it is essential that those who are wise as serpents should also feel as harmless as doves in spreading their knowledge about human life.

It must be admitted that not every one can be educated for a life of psychosexual adulthood. Many mentally low types of personality are erotically infantile, with egocentric illusions that leave no room for scientific interest in reality. It appears that some are so constitutionally undeveloped that their time would be wasted in a vain educational effort to grow up; but a more scientific education would greatly reduce the numbers of ethically infantile persons of normal intelligence. The aim of the Freudian is to give every person from the

moment of birth the environment and education that will promote the utmost possible psychosexual growth and to maintain as long as possible the highest development that can be attained. In addition to the education of the young who are capable of growth, including the removal of inhibitions by early psychoanalysis, the Freudian is interested in the reëducation of the physically and mentally developed adult whose psychosexual life has not fully developed owing to a fixation or regression of impulse. The educational ideals of the past have been limited too much by the needs and capacities of the constitutionally defective types with subnormal impulses, who cannot safely leave the shelter of home or the institutions and societies that are closely modeled upon the child life of obedient dependence on the family objects of love. The prevalent belief in one psychosexual norm and one moral ideal has led to the waste of many lives of extraordinary ability and aberrant impulse.

The argument for refusing to tell the truth to the young and to reëducate by analysis the psychosexually stunted adult would be stronger if the infantilisms and repressions had no ill effects on health or efficiency. It is indeed healthy for the infant to be a self-centered egoist in a fantastic world. The self must develop its powers before it can play its part with other selves in the world of reality. Though a minority of persons cannot develop beyond psychic infancy and ignorance, the majority can learn to make some adjustment of their desires to alien wills and natural laws. Under present conditions, however, a large number of this majority fail to make a healthy and wise compromise between their desires and necessity. For lack of knowledge and opportunity they waste their energy, which is partly repressed and partly employed in useless or harmful pursuits and in neurotic conflicts.

In the choice between ignorance and knowledge is involved the alternatives of the childish pleasure principle and the adult reality principle. Ignorance favors a life that fears its own unconscious desires and seeks refuge in some real seclusion, some neurotic flight from reality or some psychotic hallucinatory world. Knowledge of the actual psychic forces disclosed by psychoanalysis promotes an economy of energy and a concentration of love upon objects that befit an adult and also benefit society. In "Sons and Lovers," that tragedy of the *Œdipus* complex, D. H. Lawrence has vividly pictured the results of ignorance in a miner's son who, in spite of great mental powers, fails to achieve success in love or work because of his unconscious infantile attachment to his mother.

The crude manifestations of libido in the child and the savage are necessary stages in the development of the tender sentiments of love from physical desire. And since the primitive remnants remain in the unconscious of civilized man, it is of practical importance to recognize their presence. To know the facts of physical embryology is interesting; to know the facts of psychosexual embryology is essential to the control of the aberrant impulses, and to the production of original work in the realm of reality. Scientific criticism and construction depend on a relative freedom from parental authority in traditional forms of thought and custom. In "Sons and Lovers," Paul Morel, the unwitting slave of his parental complexes, is condemned to remain the central figure in his Garden of Eden. The ideal mother is an effectual barrier to any satisfying excursions in love. Unconscious of the fixation of his love, Paul is helplessly torn between love, disgust, and hate for the girls he successively seeks as his mate. By his unconscious bond to his mother, Paul is doomed to a tragic failure in his ignorant and hopeless quest for a lover to take her place. D. H. Lawrence shows a radical misunderstanding when he asserts, in a recent book, that Freud's solution of such a case as Paul Morel is to remove the inhibition against incest. The aim of psychoanalysis is not to give knowledge as a means to perpetual self-indulgence in the childish pleasures in the lap of the ideal or the actual mother. A realization of the unconscious parental attachment after a complete analysis leads to a release of libido and its transference from the idealized object of the past to a real object in the present.

Since psychoanalysis reduces the risk of crime, neurosis and waste of ability, and increases the capacity for valuable and healthy activity, the Freudian cannot consistently refuse to apply his theories to the education of childish impulses in the young and to the reëducation of the repressed and inefficient adult. If the process of enlightenment is guided by persons who meet the Freudian requirements of self-knowledge and sympathy, there is practically no danger that applied psychoanalysis will do harm to the character of the ignorant. At any rate the certain gain in health and efficiency for the many will immeasurably outweigh the possible loss to the few.

The ignorant are of three kinds: those who cannot learn because they lack the mental capacity, those who do not wish to learn for fear of losing the satisfaction of their dearest desires; and those who are able and ready to learn if the facts are presented in such a way as to attract their attention and enlist their interest. The ignorant who do

not wish to learn, being naturally timid, have the power to build barriers against the knowledge they fear. They often hold firm convictions that are proof against the evidence of facts to which they react with outbursts of anger, shame, disgust or contempt. The resistances of the majority of this class can be harmlessly removed by the technique of analysis or by instruction on Freudian lines by scientific educators. A small minority of this class would be harmed if they lost their illusions, just as some neurotics are harmed by the loss of their symptoms; but in these cases the resistance to self-knowledge is usually so great that the danger is not serious.

In the past the teaching of sexual science has been used as a weapon against the current ethics and religion by hostile propagandists of militant atheism. By ignoring the psychological conditions upon which the acceptance of new opinions depends, the angry opponents of orthodoxy either shock the traditionally minded into greater intolerance or break down the old symbols without replacing them by new ideals. The ignorant can only be shocked by unscientific partisans in so far as harmful sex taboos have been maintained by parents and teachers who are dominated by unconscious jealousy or envy of the sexual experiences of the young. Sexual curiosity is a natural impulse in childhood; and the children's need for sex knowledge is limited only by their capacity for understanding, which is indicated by the form of their questions. Consequently the dangers of harmful enlightenment are removed when truthful answers are given to all the inquiries of the young about sexual impulses in themselves and in society.

SYMBOLISM IN THE SUMERIAN WRITTEN LANGUAGE

BY JOE TOM SUN

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In antiquity there was a group of people living in Eastern Persia who to-day are called the Sumerians. It is believed that they were of Ural-Altaic stock and it is known that they spoke an agglutinative language.

At a period which the consensus of archeological evidence places at about 6,000 years B.C. these people entered the lower stretches of the valley of the Euphrates, where they built cities and entered upon some of the earliest pages of human history.

To the philologist their writing is of especial interest owing to the fact that it exhibits the complete gamut of the various stages of evolution through which a script may pass. It contains to begin with the pictogram, followed by the ideogram and the phonogram, with a few of the latter developing into strictly alphabetic signs.

In the earliest Sumerian writing a word was indicated purely by a crude picture of the idea it was intended to convey. Later, owing to the use of clay tablets which were inscribed with a pointed stylus, each word-picture became disintegrated into a series of little wedge-shaped strokes. This manner of thought recording is known as Cuneiform Writing, and subsequent to its invention by the Sumerians it was adopted by the Assyrians and Babylonians. These gifted scribes altered and amplified it in an extraordinarily ingenious fashion to fit the needs of their entirely differently constructed Semitic speech.

Sumerian writing contained less than 900 characters, each of which besides a meaning had a phonetic value equivalent to a single syllable. This small number of characters was quite insufficient to act as an adequate vehicle of their spoken language. To ameliorate this situation there were devised some very interesting devices.

One of the means used to increase the number of words that could be written with this limited number of signs is known as gunation. It consisted of adding to a character the pictogram for "hand". This converted the original character into another one with a new meaning. This new meaning was regularly an intensifi-

cation, that is, an increasing of the power of the original meaning. To illustrate, *es* means "house", *es-gunu* means "city", i.e., many houses; *igi* means "eye", *igi-gunu* means "to be bright"; *ga* means "fish", *ga-gunu* means "fertility", referring to the fecundity of propagating fish; *musen* means "bird" *musen-gunu* means a "large bird"; the character for "day" when gunated became the character for "month", i.e., an enlarged or lunar day. This procedure will be clearly differentiated from the formation of a plural as in English or the use of the augmentatives and diminutives that are known in the romance languages. Gonation is the taking advantage of the energy and versatility inherent in the concept hand and utilizing this concept to enrich their written language.

Another means resorted to was the placing of one pictogram within another. This resulted in some very ingenious expressions, such as when the character "darkness" was inserted into "day" it signified "night"; the sign for "great" inserted into that for "house" was read the "under world"; when "ox" was written inside "mountain" it was read "wild ox"; and "water" inside of "mouth" meant "to drink".

With the passing of the written language from the purely pictorial to the mixed phonetic stage and with the ever pressing need for increased expression there were added two very baffling elements to their script.

The first of these was the extraordinarily simple device of assigning to the same character two different pronunciations and likewise two meanings. This would be exactly the same as our writing the word "cat" and having it read and mean cat under some circumstances and dog under others. The ideograph with the phonetic value *sig*, and originally meaning "horn", has ten additional readings, as *namaru*, to be bright; *nakabu*, to rush, to pierce; *suzzuzzu*, to establish; *encesu*, to be weak; *ahazu*, to seize; *malu*, to be full; *dababu*, to oversee, to counsel. One should note the associational dependence of each of these definitions to the root meaning; take for example "to oversee", which is the equivalent of "to look into", and in slang is expressed as "to horn in".

The second of these expedients was the system of dropping the last consonant of the syllable; the phonogram *gu*, for example, could then be pronounced with any of the twenty final consonantal sounds. In English the equivalent of this procedure would be to write the letters "ca" alone, and then to read them as either cab, cad, cake, came, can, cane, cap, car, cat, or caw.

The final attempt to widen the scope of their writing was through the use of the rhetorical mechanism of paranomesia, the pun. This brought about some strange formations, especially during the later periods of their history when they came in contact with the Assyrians. The Sumerian word *gal* means city, it is also pronounced *uru*, incidentally the Semitic word *uru* means "cunnus", hence as a pun probably determined by the naïve reference to the traditional iniquity of urban people, the Sumerian, when writing the word Babylon, instead of using their *gal* character for city they employed the cunnus sign, yet pronounced it city. Later, when the authors began to gather the material for the compilation of the Old Testament, and they learned that the literal translation of the character for city was "cunnus", which concept throughout historical times has been synonymous with prostitute, it at once becomes clear how it came to pass that the prophets and the scribes resorted to the biblical reference to Babylon as the great whore. Another illustration is in the case of the two widely different characters, one pronounced *si-iq-qa*, meaning "goat", and the other *apsu*, meaning "abyss"; the ocean was described as an abyss full of *se-qa*, i.e., water in general; hence, as the word for goat, *se-iq-qa*, sounds so much like the word for water, *se-qa*, there resulted the substitution and the writing of the character for goat whenever it was intended to express the word for water. Again a "dagger" was pronounced *gi-ir*; the same character, owing to the similarity of sound, was employed when it was needed to write the word for "foot", which was pronounced *gir*.

It is quite necessary that one become acquainted with these linguistic principles to which the Sumerians had recourse in order that one sense the psychic stress that was the motive for the ingenuity expended in the formation of their compound ideograms.

Among other things their language contains many illustrations of the mechanism of inversion, which in rhetoric is called antithesis. There are numerous examples in which the same ideogram with the same phonetic value is employed to express ideas which are exactly opposite to each other:

The word *di-im* means "strong" or "weak"; another character with the same pronunciation means "to crush down" or "to protect"; *e-gi-ir* is read as "before" or "behind"; the character *e-ru* when pronounced *abdu* means "a man servant", and when read *amtu* it means "a maid servant"; *xu-ul* stands for either "joy" or "grief"; *isi* means "dust" or "mountain"; *ra-a* signifies "to go" or "to stay"; *mu* stands for "to go forth" or "to enter in"; *tu-um* when pronounced

babalu means "bring", when pronounced *sitpuru* means "to send"; *gu-ur* is the "waning" or the "waxing moon"; *si-i* when read *murū* means "light", when read *samu* means "dark".

The same character *si-i* affords a concrete example of the invasion of the domain of lexicography by the omnipresent principle of bisexuality, in that this ideogram when read *zikaru* means "male" and when read *ure* means "female". The ideogram *mu-ru-ub* is an illustration of the principle of displacement from below up, in that its original meaning was "cunnus", and subsequently it came to signify, in addition to this, the word "mouth".

A miscellaneous series of ideograms will show a great many associations which are thoroughly familiar to our every-day thinking:

DWELLING is written with a character which is a compound of "removed from", "place", and "sun".

CREAM is formed from "top" and "milk"; cf. the German word *Obers*.

SORROW is defined as something oppressing the heart; cf. the word anxiety, derived from *angustus*, narrow.

VERY FULL is written with a character which is a compound of "a horn" and "good"; it is pronounced *si-i*, but when pronounced *sakaru* it means to be drunk; cf. "to be full" in the sense of being intoxicated.

REJOICE is derived from "fullness" and "speech"; cf. our expression, "to be too full for utterance".

PHYSICIAN is derived from "magnificent" and "power"; this is a clear reference to the position of importance held by him in the community.

DOCTOR is described as one who has knowledge; the character is *azu*, which is a combination of *a*, meaning "water", and *zu*, meaning "to know"; that is, one who has knowledge of a "urine", a "semen", and a "life"; there will be noted the intense over-determination in this syllable.

ILLNESS is called "the anger of the gods"; this attitude is still prevalent in many modern creeds.

SLEEP is formed from the characters "to be full of" and "eye"; cf. our phrase, "the eyes to be heavy with sleep".

ANGER is represented by a combination of the characters for "swollen" and "head"; cf. the French *entêté*, or the old English phrase, "to act in a heady fashion".

SIDE is written with a character which depicts a "half-enclosure"; it also signifies brother; cf. "side-kick" and the verb "to be hostile"; one should at once observe the far-reaching import of the association between the concept "brother" and hostility"; by a pun this character is also read "jackal"; in that hostile and brother are associated, it is but natural that to this combination should be added jackal, as an almost

universal abuse is to refer to another person in terms of dog ancestry; the additional meanings are "sister, family, lady, without, flesh, and to increase".

BAD-DREAM is composed of the characters for "beast" and "night"; cf. "nightmare".

DELUGE contains three characters, those for "water", "ship", and "to enter"; this association came from their mode of life in the lowlands of Mesopotamia, where a flooding of the valley necessitated their taking to their boats. These events were immortalized in the Epic of Gilgamesh and subsequently appeared in the biblical version of the flood.

STAR also signifies "heaven", "god", "to be high" "to go up"; likewise "an ear of corn" much of their poetry referring to corn as "a gift of heaven".

SPITTLE is written with the character *nadu*; it means "to throw spittle for healing purposes"; cf. contagious magic.

DEATH shows some far-reaching associations.

SEPULCHER is formed of the characters for "house" and "death".

EARTH has a most primitive formation, being composed of the characters for "universal" and "grave".

OPEN when read *ba-ad* signifies the verb; when pronounced *nisu* it means "to tear away"; *matu*, "to die"; *mitu*, "dead" or "finished" said of a garment; *parasaru*, "quiet"; *pagru*, "a corpse".

WALL is curiously ambivalently formed, being composed of "enclosure" and the "open sign"; likewise it has a wide range of meaning, as it signifies "opening, dissolving, revolution, destruction, and death".

SNOW is compounded of "to make", "a shining", and "appearance".

DAGGER: This character is derived from the pictogram for "snake", and at times is used with this meaning.

SALT stands also for sailor; cf. "an old salt"; a sailor is defined as one who makes the ship go; cf. navigator.

FIELD is written with the pictograms for "restraint" and "water"; this refers to the irrigating dykes which bounded their fields.

DROPSY is written with the characters for "water" and for "to make an end of"; this suggests their recognition of the probable outcome of a patient with anasarca.

To SEIZE is written with the same character as "to curse"; a curse was conceived of as a disease which seized the patient in the same anthropomorphic fashion that epilepsy is still regarded by some surgeons.

To CUT: The character for this verb also means "twin"; cf. the folk-lore explanation that twins represent halves of an original individual; it also means "to decide"; cf. a clear-cut or decided opinion;

likewise it means "half", "to break in two, to shine, offspring, and increase".

FIRE ideogram is also used for "she goat", defined as the burning, the lustful animal.

MERCIFUL is translated as "full of intensive heart"; *cf.* to be big hearted.

TO BE ANGRY: The pictogram for the concept illustrates the earliest known attempt to indicate motion; it is the true archetype of the moving picture. It consists of an outline of a small dagger; the blade is shown with the cutting edge upward, and another outline of the blade a trifle smaller but with the cutting edge down; the effect is to show the weapon as though it were being rotated around its long axis in a menacing manner. This pictogram for a knife being brandished is also read as "strife, wrath, and to approach with violence".

FATE ideogram signifies a fixed thing; it also means an "idea"; *cf.* an obsession.

TO SURROUND is written with a reduplication of the character for "enclosure". This doubling of the noun to mean the verb is rarely resorted to in Sumerian; in the Malayo-Polynesian languages, on the other hand, it is of frequent occurrence; *cf.* *hula*, the dance; *e hula hula*, to dance.

COMMANDING sign is a combination of "to know" and "eye"; it means also "to speak", and harkens back to the time when orders were given by a mere glance or nod of the head.

DESTRUCTION ideogram is combined of the pictograms for "to pour out" and "inundate"; it refers to the floods that took place in the valley of the Euphrates.

Some of the ideogram formations for parts of the body are simple and quite on a par with modern Greek derivatives:

HAND consists of the character representing the hand and forearm; it signifies "side", "power", and "a bent object"; from this there came the concept "horn", their symbol of power and plenty; *cf.* "cornucopia"; likewise the term "wages", over-determined by the ideas of "what is paid into the hand" for "manual labor".

TEAR is constructed from the pictograms for "water" and "eye".

EVIL is formed from "eye" and "hostile"; this reminds one of the Italian *occhio malo* of folk-lore fame.

MAN has the phonetic value of *me-e*; when pronounced *zikaru* it means "male"; with other pronunciations it means "to speak", or "tongue" or "conjurer"; it will be noted that this is an example of a very ancient association bearing upon the subject of the magic omnipotence of words.

AGED is formed of the characters for "hand" and "reed"; it also is read "senile palsy"; *cf.* our expression "to shake like a reed".

ANUS ideograph also signifies "cheek"; one translation states that it was bored into with a knife; this is a fragment of a widespread myth to the effect that "in the time that was", as the American Indians phrase it, there was a race of people who were without this aperture until it was made for them by some transformer hero like Kutq, the West Coast Raven.

POT-DE-CHAMBRE has the literary designation of "the place of fullness of urine".

URINE ideogram is compounded of "flowing" and "water"; it also means "wine"; this savors of antithesis, contrasting the flowing in and the flowing out; likewise there is seen the identification owing to the yellow color of their wine, which was made from fermented honey. Another character for urine is written with the pictogram for "phallus" into which is inset the character for "water".

LIVER character likewise means "disposition" and "humor".

SCOUNDREL: The opprobriousness of this as an epithet may be discerned from construction of the ideogram which is formed of the signs for "man" and for "stinking".

JOY is synonymous with "to play music on an instrument".

HAUGHTINESS is described as "raising up the eyes".

The character for "water" has a most bewildering series of connotations. The original pictogram was drawn as two vertical parallel strokes and depicted "running water". It has the six phonetic values of *a*, *me*, *bur*, *e*, *dur*, and *id*.

The extraordinary over-determination of this radicle can be brought into correlation with the life history of these people. It is known that the Sumerians were forced to migrate from the formerly fertile region of Western Persia, and that this migration was due to an increasing aridity of the climate. When they entered the Mesopotamian penepain they found such an abundance of water there at certain seasons that to avoid flood damage it necessitated the building of their cities on raised mounds, and at other seasons such a scarcity of water that it necessitated the building of extensive canals and irrigation systems. It is just such environmental situations in the natural history of these people that gave rise to the import of water in their struggle for existence, and thus brought about the intensive over-determination of the general concept in their particular case.

In that all the derivatives are intimately linked in association a review of these gives an unprecedented insight into recorded human thinking at the very dawn of history. Of particular interest is the ideogram for "irrigation", which also signifies "food and drink".

Under the water radicle with the *a* sound there are three sub-groups:

1. The series referring to water contain words meaning "to overflow"; "water cutting through"; "a flood", literally "evil water"; "a tear", literally "water of the eye"; "to lament"; "to inundate"; and finally "moisture".

2. The series referring to copulation contains words meaning "father" defined as the protector of the dwelling; "brother", literally the protector of the house; "humankind"; "son", *cf.* seed; the pronunciation *eru* means "to be pregnant"; the regular idiogram for this verb is pronounced *pes*; it is composed of "interior" with the "water" sign written inside; "to beget"; "figure"; "image"; "offspring"; "brood"; "to moisten", *i.e.*, "to beget"; "sexual love"; "mounting"; "to ride astride of"; "to lie down to sleep with a woman"; "a seat"; "a bed"; "to rest"; "to be pacified"; "to be quiet", in the sense of to recover from an illness, *cf.* the French *sortir de maladie*.

3. The series referring to "shining and glittering" is derived from the appearance of sunlight on the rippled surface of water; one form means "shining stone" and the "luster of a jewel"; this same etymology is seen in Turkish, where the word *su* means both "water" and "jewel"; in English one speaks of a "jewel of the first water" and of a "crystal spring".

Under the water radicle with the *bur* sound there is to be found but one use to which the syllable is put. This is in the word *Burat*, the Sumerian name for the Euphrates River. This will be recognized as an example of taboo, the river holding a position of such importance in their life that its name became set apart from the rest of their speech by a syllable all its own.

In glancing over these examples of word formation and the accompanying associations, one is struck by the feeling that owing to their commonplace nature they are almost unworthy of seriously being recorded. This is due to the fact that they are all so similar to our present manner of thinking that we are repeatedly encountering the familiar, and this with so minute an expenditure of energy that not even the sense of wittiness is awakened. The importance to the psychoanalyst of Sumerian writing lies in that in it one witnesses concrete examples of the processes of thinking of easily 10,000 years ago, and furthermore that this thinking is so like our own that its description barely lends itself to a presentable narration.

When, however, their vocabulary bearing upon the man-and-woman problem, the problem of love and procreation, is examined, all this is quite different, different in terms of interest, owing to the

fact that many of the associations and formations have at one time or another suffered repression, and their entrance into the foreconscious system and their recognition by man, that is, their becoming again conscious, is inevitably fraught with a certain amount of emotion.

The ideograms that signify matters relating to man and his activities show less repression and therefore are less subtle than those referring to woman:

DEMON is formed by the pictograms for "seed" and "to be full", *i.e.*, full of sexual power; *cf.* the phrase when we speak of a chap as "being a regular devil with the women". This character also signifies "big" and "to grow large", which by a pun refers to the "phallus". Demon is also written with the pictograms for "powerful" and "death"; in this character there is seen the deep unconscious appreciation of life being death, and death being life. This is not a mere idea hazily sensed alone by the poets, nor is it a pure rationalization by Freud; on the contrary, it is a fragment of very primitive thinking, and this Sumerian word is the oldest known expression of this ambivalent concept.

BROTHER: This character has a significant series of meanings, among which are "to protect, to overshadow, sexually, to shelter, to overwhelm, to crush, greatness, offspring, to multiply", "difficulty", and "trouble".

MALE: This ideogram has the additional significance of "counsel" and "wisdom"; this is an unequivocal reference to the biologically normal source of knowledge. Another character for man means "to cut" and "to penetrate". Male is at times written with the wedge-shaped character for "oil", which also means "fullness" and "strength".

HERO is synonymous with great; it is pronounced *ges*; another pronunciation, *gis* means "male" which, owing to its homophonous relation to *gi-is*, meaning "phallus" is often used for the latter word. There are not many good puns in the English language owing to the fact that it does not readily lend itself to their formation. In Sumerian on the other hand it appears that there were endless opportunities for this form of wit to take place. This is due to the nature of their speech, in which a vast series of words still exhibit their original meaning, a meaning derived by direct reference to the prowess of man, the function of woman, and certain mutual enterprises.

FATHER character is read as "brother, protector, to proceed with strength, to be sexually strong, testicle, genitals, and parts".

WARRIOR ideogram is composed of the sign for "life" and that for "enclosure", *i.e.*, full of much life; this emphasis upon being alive,

the primary value of a soldier, is brought about by the doubling of the character for life; this is a rare formation and was only resorted to when a special emphasis was desired.

TO RULE is synonymous with "to bend over in the sexual act"; by a punning formation it is also read as "house" or as "lady".

AN IMPORTANT MAN is represented by the combination of the signs for "phallus" and for "parts"; cf. the phrase "a man of parts" to express a powerful and progressive personage. The same ideogram also means "to copulate, many, strong, and to rule".

PHALLUS: This pictogram was originally drawn with an accuracy that left no details lacking. It has an exceptionally important phonetic value in that there are seven widely different pronunciations. Its meanings cover a wide range, among which are "man, name, straight, to punch, to copulate, to impregnate, to stand erect, to tread, to seize, elevation, build a nest, start a family, lift up, to open, and a powerful man"; this list reads like an ordinary free association. The verb "to open" is a compound of "to know" and a "penis"; cf. the English innuendo "she is a knowing lass". This character also means "forehead"; this refers to a median lock of hair which has been compared by them to a hanging penis. Another character for phallus is composed of "water" and "to hold", that which holds water. Phallus is also written as a combination of the pictograms for "phallus" and "stone"; this ideogram is then read as "high heaven". Phallus sign containing three small round circles, representing seeds, is used to mean "slave"; the ambivalent nature of this ideogram leaves to the individual scribe the choice in its use as to the sex of the slave.

The ideograms that signify matters relating to woman and her functions are much more in number than are those relating to man. This is exactly the case in English, where there are fully two hundred more synonyms for the *pudenda mulierbris* than there are for phallus.

TO BEGET is written with the pictogram for "wood"; this character is also used for "to build"; likewise it means "death"; one will again note the association between life and death. Another character means "to moisten" and "offspring". To beget is also written with a combination of "a bird in flight" and "a good bird"; cf. the dove as a phallic symbol; in addition this ideogram means "clitoris, nakedness, blood, and to be strong".

CHILDBIRTH ideogram is a combination of "what is above" and "the mouth", referring to the position of the male in the sexual act.

BRIDE ideogram when translated means "the woman of whom a man is the master".

BREAST is defined in truly poetical language as "the shrine of the heart"; it is also synonymous with "milk".

A SAGGING BREAST is written with an ideogram which when translated means "a sinking or leaning over of the breast", *i.e.*, a falling down; this same character also means "dead soldiers"; *cf.* the slang phrase of a dead soldier when referring to an empty bottle of wine; in that the breast was the first bottle, *i.e.*, the first container of stimulating liquid encountered; this is an association of the most far-reaching import; related to this subject is the fact that the alcoholic beverages imbibed by primitive people are first warmed, like mulled wine; this is true of the Japanese of to-day, who drink their rice wine only after it has been heated.

TEAT: This character shows an extremely interesting and almost unique example of the application of the principle of gunation to the formation of a new character. Gunation, it will be recalled, consists in the broadening of the idea inherent in the root word; as has been cited, the character for "house" when gunated becomes the sign for city. In the ideogram for "teat" the gunation or broadening was applied to the shape of the character itself. The root sign was "a wedge", and when its sharp point was gunated it became blunt; to this idea of a blunt point was associated the bluntness of a teat, and this pictogram of a blunt pointed wedge was then utilized to represent the teat.

TO COPULATE is compounded of "to open" and "something opposite the opening"; it also means "to open, to draw water, to cause conception", *i.e.*, to draw seed from the womb; "to pour out, to make a libation, to bore in, to be strong, resistance, hostility, to destroy, weapon, reign-year, to swear", and "interpreter", *i.e.*, one who breaks into the speech of others. Another ideogram is composed of these pictograms in the reverse order, the "opposite" coming first and "to open" afterwards; this in addition to copulation means "life, to join, to seize, to receive, to sleep with"; it also means "a rib"; this very synonymy, referring as it does to a widespread myth, may be the literary source of the biblical version of the creation of woman from a spare rib. One ideogram for the woman in the sexual act is formed of the pictogram for "bread basket" inside of which is written the sign for "male"; this character likewise has the meanings of "to penetrate, girl and an amphora"; note this early association of female to a vase, a receptacle. Another character means "fixed", "the womb", *i.e.*, the fixed organ, "to bore through, to associate with, battering ram, and dove". Another ideogram for copulate is composed of "woman", "enclosure", and "man"; it is also read "to cover".

CUNNUS was originally drawn as a wedge with the apex down and within which was a vertical stroke which was one of the pictograms for the phallus; other meanings are "the middle part, extended, capacious, and the womb". Another character is written with the two pictograms for "woman" and for "place"; it is pronounced *xizbu* and is used as a pun for the *kuzbu*, meaning "the mouth". Another

character is written as "mouth of oil"; it has the additional meanings of "plenty, pleasure, and lust". Another form is composed of the pictograms for "a pipe" enclosing the sign for "head". Cunnus is again written with pictograms which read "fullness, riches, and mouth". Another sign also means "red" and "to be very angry"; *cf.* to see red. At times it is written with the pictograms for "oil" and for "wood"; it is also read "palm oil", *i.e.*, a symbol for plenty; it furthermore means "woman, piazza, and harem".

TO DESTROY is written with a combination of the pictograms for "cunnus" and "phallus".

FISH: This pictogram at times is used to mean "cunnus" as well as the word "stinking".

AN ARCHER'S BOW: The ideogram is composed of the signs for "cunnus" and for "arm"; this referring to the most important target for the arrow.

SMOOTHNESS is written with the characters for "vagina" and "oil".

DOVE is defined as the bird of love; it is one of the meanings of the pictogram for "to enter" and "making vegetation"; it will be recalled that the dove in the Bible carried the olive sprig showing that vegetation had again been created, *i.e.*, made; the dove sign is likewise read "to beget" and "sickness", *i.e.*, the idea of something entering the body.

GIRL ideogram is formed of the pictograms for "enclosure" with a "bull's head" inside; *cf.* the association of bull to power and to phallus.

LADY is described with the characters for "sun" and "repletion"; this indicating the acme of feminine accomplishments, *viz.*, a sunny disposition. Another character for lady has at times the meaning of "tribute".

MOTHER was originally written with the pictogram for a dwelling; its ambivalency is shown by its also meaning "father". Another ideogram is written with the combination of the signs for "house" and for "high"; this also reads "to love" and "womb". Another character is compounded of "house" and "wide"; this again is synonymous with "love" and "womb". The same situation is paralleled by the speech of infants of to-day who early use the syllable *ma* for the "mother", and extend the application of the word to other loved objects until there takes place an increase and differentiation of the vocabulary.

OFFSPRING is read at times "to strike" and "to butcher"; this refers to tribal wars of extermination in which the conquered warriors were slain in battle and the children butchered.

PREGNANCY is written with the characters for "receptacle" with a "man" inside; it is also read as "wet nurse". Another character may be translated "to conceive, to lie down, to be recumbent, to draw water, to overshadow, to cover, and to sleep". A pregnant woman is

again written with characters meaning "mother of strength"; this by a pun sometimes signifies "troops", *i.e.*, strength and power.

WIFE ideogram illustrates the mechanism of over-determination resulting in considerable condensation. It is formed of a pictogram which is composed of "cunnus, phallus, an enclosure, and man". Another ideogram for wife is translated "excellent in size", referring to pelvic breadth and child-bearing capacity; *cf.* the old English expression "of goodly beam".

WOMAN ideogram is composed of the signs for "woman" with "man inside of the enclosure"; it is also read "married, mate, man, to copulate, like unto, boar, and pig"; its ambivalency is seen in the extension of the meaning to include man; as to boar and pig, male erotism suggested the former and feminine fertility the latter. Another ideogram for woman is composed of "phallus" and "enclosure"; it is also read "something hollow", "mother" and "festival". Woman is likewise written with the pictogram for "woman", to which is added that for "fullness", *i.e.*, ready for marriage.

WOMB is written with the characters for "house" and "son"; a similar etymology is seen in Tagalog, where the words *bahai bata* mean "house of the baby". Another character for womb is that for "four fold"; it also has the meanings "many fold, numerous, hollow, offspring, bearing, fertility, and fruit". The ideogram composed of "house" and "high" has the additional meanings of "wide, roomy, extensive, mother, mother's womb, love, and strong"; note the repetition of the association between mother and love with the addition in this case of the concept strong. One word for womb is also read "to surround" and "a pregnant woman". Womb may be written with the character for "burning", *i.e.*, "the organ of craving".

The ideograms relating to love have a wide range of association and ambivalent meanings:

The word *di-ib* reads "what fills up an opening, to seize, and to seize in love"; the antithesis of love is seen in the reading "wrath of heart", *i.e.*, what seizes the heart; the opposite of life is seen in the meanings "dead" and "snatched away".

The word *du* means "to love a woman sexually"; likewise "multitude, plenty, and good".

The word *u-ku-us* stands for "love", "cucumber" or "joy".

The word *ag* is written with the pictogram representing a "fire-drill" inserted into "an enclosure". It means "to love, to command, justice, whatever is numerous, to roar, and to shout". In Arabic love is described as "the fire within".

The word *ci-i* means bitterness; it is written as "a room" with "trouble" inside of it; this hints at an early understanding of the situations in life from which the maximum upsets may arise.

Ishtar, their most brilliant goddess, is the tutelary deity of the morning and evening star, likewise the goddess of love and war; again, life and death in etymological juxtaposition.

When one compares the psychic structure of the Sumerian written language with that of the Chinese one is at once impressed with the fact that the thought processes of the Chinese Literati were of a much more exact and precise type. There is a degree of clearness and a lack of ambiguity in a page of Chinese script which strikes one with startling vividness. The nearest approach to this in the western languages is to be seen in French scientific literature.

Even a casual perusal of the Sumerian dictionary evidences that the minds of their scribes, when presented with the purely lexicographical problems of how to combine two ideas to the end of making a third, functioned in a fashion which in no respect differs from the mind of the man in the street of to-day. From this it is evident that the purely foreconscious intellectual processes of these ancient Central Asian people were quite the same some 9,000 years ago as are the thinking processes among our contemporaries. This holds with especial force when the qualitative phase alone is considered.

When the term primitive thinking is used, and above all when it is applied to a race, it should be clearly stated what is the subject matter with which the thinking is concerned. Freud has conclusively adduced overwhelming evidence to the effect that when the savage tries to explain thunder, or a child endeavors to account for the origin of babies, or a neurotic essays to excuse to himself his neurosis, and further when the unconscious mind of all three functions during sleep in the dream, it is to these that the term primitive thinking applies. It also manifests itself when mankind attempts to contemplate metaphysics and allied subjects which are not well understood.

When, however, the mind of man is engaged in the reality occupation of developing a written system for conveying speech, it seems as though foreconscious thinking was very much in the foreground. It is also certain that the foreconscious thinking of all mankind is far more alike than the superficial somatological differences between the different races have led us to believe.

PSYCHO-GENETICS OF ONE CRIMINAL

By THEODORE SCHROEDER

This is to be a study of the determinants of a psychoneurotic's compulsion as a professional criminal. This career lasted to the age of thirty-six years. At that age a religious revival produced a conversion and a change of life. My acquaintance with him began after his seventieth year. I have one other detailed study of a somewhat different case. These two cases, coördinated with my general understanding of psychologic mechanisms as revealed by psychoanalytic procedure, encourages me to attempt some helpful general suggestions for minimizing the development of the anti-social type.

THE FAMILY ENVIRONMENT

Our man (M. T. H.) will be called Mace for short. He was born in Pennsylvania in 1847. His father had been the owner of four stage lines, but through dissipation became bankrupt. He died of tuberculosis, and penniless, at forty-four years of age. During the last years of bankruptcy and physical incapacity, he was supported chiefly by his wife and daughter. The father was very cruel, sometimes beat the older boys with a stove poker, and was also "very rough" in his treatment of the mother of Mace. "Maybe that cruel spirit got into me," said Mace as he was telling me of his childhood. The father was often drunk for weeks at a time, and would seldom come home during the continuance of the spree. Our hero was the ninth of ten children born to his mother. The mother and eight children outlived the father. At the time of the father's death our boy was six and the mother about forty-three years old. She lived to her eighty-fourth year, that being some years after Mace's conversion at a Methodist revival.

Mace's eldest brother, Elijah, was a stage driver from his fourteenth year. He also was a drunkard, but lived to be about sixty years of age. Elijah's only child had to be taken over during infancy by Susan, a sister of Mace and of Elijah. This child, Clara, became an efficient wife to a locomotive engineer.

Susan, the elder and only sister of Mace, became a seamstress and was married to the foreman of a carriage factory. Her only

son died. Then she reared Clara, as her own child. Susan lived until her seventieth year. She is reported to have been an unsatisfactory wife. The account suggested to my mind that she was probably the victim of erotic inhibitions. The other aspect of her inferiority-superiority conflict found expression in a sensitive pride, and in extravagant social ambitions, which were never realized. Like many another inferior, she turned to religion as a booster for grandiose cravings. After Mace's conversion she joined him in evangelistic work to promote his extravagant heresies.¹

Little is known of the careers of John and David, the two next older brothers. David is supposed to have lived until nearly eighty years of age. John may still be alive. He was a very large man and a great fighter. The last that Mace knew of these brothers, they were just average laboring men. David is said to have used rather more intoxicants than were good for him.

During the Civil War Ben, another brother, and the above-named three older brothers all joined the Union army. Ben saved his money, learned the miller's trade, went into business, and died young. He married a thrifty Quakeress who was an efficient mother. She gave birth to a son about the time of the father's death. The father is said to have died as a result of cholera contracted during army life. This only son of Benjamin married a woman of wealth and is reputed to be among New York City's millionaires. Although reformed now for almost forty years, Mace is not yet on speaking terms with this prosperous nephew, whom he knew when they both were poor. Frank, the brother just older than Mace, became a horseman, and was just an average workman. Little more is known of him.

The only child younger than Mace was called Dee, perhaps an abbreviation for Demorris or Demorest. He also was a heavy drinker, but it is believed by Mace that Dee never did enough drinking to lose his job. He was a mine foreman and so far as is known may be still living. So much has been given as shedding some lights on the family environment of our subject.

ORGANIC INFERIORITY

Mace was born a weakling, and now is only five feet and one-half inch high. Not until three years of age did he begin learning to

¹ See: *Psychology of One Pantheist*. *PSYCHOANALYTIC REVIEW*, 3:314-328, July, 1921.

walk. He still remembers that, even long after that time, he often stumbled and fell because of his "wabby legs." His small size and his delicate appearance gave everyone the impression that he was a girl. This unusual characteristic apparently pleased the childish vanity of the mother, who therefore prolonged the youngster's infancy. He did not wear boy's clothes until seven years of age. Until that time strangers always addressed him as a girl-child. When at seven years of age he began to wear pants, he for the first time became definitely conscious of being a boy, and somewhat vaguely conscious of what that meant by way of distinction from being a girl.

As an infant he approached near to continuous crying. As a child, Mace suffered from constant "blues." The physical inadequacy was here the basis for a great feeling of inferiority and its later morbid, and morbidly increasing efforts toward compensations. As he came to know how children were born into the world he cursed his parents and God, "for hours at a time" for having allowed him to be born. He says that no one could beat him swearing, he doubtless having received many impressive lessons from his father, the drunken stage driver. In later years he would not acknowledge his mother as such, except in the sense in which Jesus did, as just one of humanity. While yet providing for her physical necessities he would not own her as a mother. To him she was just "Martha." This condition continued even after her death. When pressed for information as to his mother he will pretend not to know what you are talking about, and may finally say: "Oh! you mean the woman who raised me?"

In the physical inferiority, we find the organic contribution to his unusually intense emotional conflict, between a resistance to the authority of the mother and an equally morbid need and desire for her approval. In the emotional turmoil produced by the unintelligent management of him, by those who had the immediate charge of the child's development, we will find the psychologic contribution to the intensification of that feeling of inferiority, and the determinants of the precise method by which he later sought compensation, or relief, through crime. Already we see the beginnings of the conflict which first made him pathologically dishonest and after his conversion left him pathologically honest. The organic inferiority, coupled with the parental and family defects of training, created the psychologic preparedness for an extraordinary career.

CHILDHOOD TRAINING

Mace's father was an Irishman and reared as a Roman Catholic, but did not go to church. The mother was a descendant of French Presbyterians and was a very strict sabatarian. On Sundays all joy was prohibited to the children and attendance upon church and Sunday school was compulsory. The mother is also thought of, by Mace, as a great prophetess, one who often seemed by superhuman powers to foretell coming events. Mace now claims that at four years of age, he too began to settle his own future career, by resolution and prophecy. Even now at seventy-five years of age, when he relates these childhood resolutions, many of which really were prophetic of his destiny, it is apparent from his intonations that they must have been charged with an extraordinary affect-value. Among others he resolved that he would have more liberty when he got big, and would never compel anyone to go to Sunday school or church. Judges who parole convicts on condition of their going to church, may learn a lesson herefrom.

The troubled mother was irritable and often punished Mace. At five years of age he received from her a very severe whipping for stealing a nickel. She then prophesied that Mace would end his days in prison or on the gallows. This stuck in his memory. Here we have a suggestion administered to the child under such circumstances as to give it a very great affect-value. Inevitably this produced also an intensification of his feeling of inadequacy and of his resistance to all his mother's moral demands. In these two factors I find an important contribution to the predisposition for a criminal career, as the easiest answer to his emotional needs. A successful criminal is one who escapes the restraint of rules and laws made by others.

At six or seven years of age he had his hands tied behind him, and at other times he was tied to a bedpost to keep him from taking things which it was thought he should not handle. He often said to himself: "Scoldings do not hurt. Whippings do not last long, and they won't kill. I'll be still here and soon I'll be bigger and do as I please." He now says that sheer resentment for such treatment produced an intensified urge to steal.

By the frequent repetition of such experiences there came a large increase in his feeling of inadequacy, and the fear-psychology, which he could overcome only by the courage of despair. This fear naturally became attached to the hard experience of poverty. A little later all such factors combined, determined a conscious resolution to

steal, in order to escape the evidence and inconvenience of a damnable poverty and to demonstrate his emancipation from the mother's moral tyranny, and his own independence of authority in general.

This feeling of inadequacy having become morbidly intense, naturally presented as one of its aspects an equally morbid desire to have at least the mask, giving the outward appearance of being a gentleman of leisure. When extreme morbidity was reached, this need would be satisfied at any price, even though it be through acts usually classified as criminal. His lack of education seems to have left a criminal career as the only way in which he could mask even in outward appearance, his morbid fear of poverty, and his equally morbid need for resisting the mother's moral authority. With an educated cunning the same morbidity would probably have made him one of our "captains of industry," or a morbid puritan reformer.

DEVELOPMENT OF YOUTHFUL SYMPATHIES

The family's extreme poverty made the mother very sympathetic with tramps and beggars. In spite of her own great need, or perhaps because of the fear imposed thereby, whenever a tramp appeared she would say that she hated to think of any of her children being hungry and denied food. Accordingly she always gave them some of her meager store. Thus poverty and begging, and the menial work which the mother was compelled to do, acquired a major importance in the emotional associations of this child's psychology. He gives abundant evidence of the influence of that conflict, even upon his present conduct. The family poverty probably acquired more emotional importance in the case of Mace than in the case of his brothers or sister, because he was the youngest and for that reason the most helpless, and longer dependent upon the widowed mother. Also more than they he had an organic inefficiency as a potent basis for the feeling of inadequacy.

When four years old a negro came to beg and was helped. This seemed to have especially impressed Mace. The concept of a negro having thus been invested with great affect-value may account partly for his continuing attraction by, and frequent affiliation with negroes. At the time of this negro's visit, Mace made a resolution that he never would become a beggar, and be like that most unfortunate negro. He seems to have found an exalting feeling of relative superiority, compensatory for his feeling of inadequacy, from the thought that the negro was more unfortunate than himself. Here was one even inferior to himself on whom he could vent the extrava-

gant self-pity for which he had found no other adequate outlet. He is often a philanthropist in a small way, while yet living on twenty-five cents a day in spite of war prices. He never asks for alms, and may go without food for a week unless "God provides." When God does seem to provide, by inducing some unsolicited gifts, Mace is moved to tears. Thus he shows how intense remains his childhood emotional conflict over begging. He professes to hate religious people who ask for money. In spite of great present religiosity he never makes contributions to "beggars of God." The very morbid feeling of inferiority, first attached to begging and to menial work, now became the investiture of mere incidentals to its pains, such as the evidences of poverty. Thus these morbid feeling-valuations promoted a career of crime, whereby one might, at least, have the appearance and leisure of affluence, and some of its reality, and yet insure an escape from the disgrace of being counted among the inferiors, who beg or work.

So also did he satisfy his strong emotional resistance to a compliance with his mother's desire that he be conventionally moral and respectable. Once he resolved never to work. The world owed him a living as much so as the wealthy parasites and he proposed to collect it. Here is another youthful resolution, so charged with dynamics, that it led to crime, and again it was based upon his inferiority-feeling. He hoped to find other ways "superior" to those of his mother's drudgery, to escape the terrible humiliation of having his mother's child denied necessary alms. At the same time he would escape the humiliation of doing such humble and "disgraceful" scrub work as the mother was obliged to do for some time before and after the father's death. The only example of anything better, that came to his attention, was the idle ease of the rich. To imitate that now became as intense as his morbid feeling of inferiority. Thus crime was a protection against a morbid fear of poverty, and its humiliating necessity for "degrading" work. With an adequate education, he might have sought relief through a miser's hoarding, and with a high order of cunning his morbidity could easily have made him a multi-millionaire, and a morbid lover of law and order, as against industrial revolutionists. In these two resolutions, not to beg and not to work, and being charged with great affect-value, are the seeds of his criminality. Often he expressed the determination to steal, rather than to beg or work.

FINDING BETTER ENVIRONMENT

At about eight years of age sister Susan and a brother kidnapped Mace from a boarding house at which Elijah was keeping him. Their motive was fear of the evil influence of drink. Susan put Mace out in a farmer's family, where he was to help as best he could in exchange for board and clothes. Here he was often severely punished. Once, before nine years of age, he was very severely beaten by this farmer. The immediate cause for this unusual punishment was a false suspicion. The object was to make the boy confess his supposed guilt of having taken and lost some tool. The farmer wore out three switches, or sticks, on the boy. Finally "an inner voice" told the boy to make a lying confession. I suspect that the descriptive words "an inner voice" are the product of the post-conversion period. He obeyed the impulse, or the "voice." Then he became conscious that never before had he been whipped, to compel him to lie. Now, out of his resentment to the injustice, but also in furtherance of the preëxisting conflict over the mother's moral demand, Mace secretly resolved "with great determination," equal to the intensity of his resentment and of his feeling of inadequacy, that he was going to be the greatest liar and deceiver on earth. He was going to be the worst man that ever walked on the earth. He consciously included as a part of this resolution the thought of theft, as a means of livelihood. This was inevitable because the most intense previous experiences of his life had centered around the forbidden taking of things.

With pubescence came the intensification of existing urges. Previously the ability to inflict pain had been the obvious evidence of superiority, the only practical example to emulate, which effected him during infancy. The intensified pubescent urge to action now became coordinated with the great affect-value already given to the paternal cruelty which had been integrated in his childhood psyche. Thus we get the determinant for the particular mode of behavior after which his pubescent activity was patterned. The resultant cruel conduct increased the necessity for lying to avoid punishment. Again the inferiority-superiority conflict was intensified. Frequent repetition meant spiral progression in morbidity. Resentfully he was compelled to go three miles to Sunday school. Once on the way home he got the boys in line to kill a turkey. He was the one whose stone hit the mark and ended the turkey's life. In such circumstances we find the inconspicuous emotional accretions which aggravated the sado-masochist conflict. For this killing of the turkey he also

received a very severe beating, only to intensify his resistance to conformity, his determination to ignore all rules and laws, and to be a law unto himself. He says he killed the turkey from "a desire for revenge," that is, to vent his wrath at being compelled to go to Sunday school with suspenders made from bed ticking. These home-made suspenders were very embarrassing to his budding pubescent vanity, already suffering from a sensitized poverty. They symbolized the distressing poverty of his mother and the consequent family suffering. Thus they accentuated once more the feeling of inferiority. Homespun clothes and bare feet had undoubtedly a similar effect. In speaking of these things he said: "Lord, but didn't it use to cut me." In these mental attitudes and emotional valuations we can see the growing internal conflict over the mother's desires, such as that Mace should become a clergyman. Here we also see an accretion to the extravagant emotional valuation of wealth which later compelled him to ignore the conventional manner of its acquisition. Indeed, he could see no moral difference between his thefts, and the legalized robbery of the wealthy exploiter. At this time he was acquainted with members of the Molly Maguires, a terrorist Pennsylvania labor organization. This aversion to Sunday school was intensified by the rigid inhibitions against play and even laughter, on the "holy Sabbath." And yet, the submerged aspect of his disrupted personality urged him to conform. Crime was a compromise, giving the outward evidence of affluence and leisure, on the basis of which conventional approval would follow, at least in imagination. Also it satisfied his resistance to mother's authority. After his conversion and spiritual rebirth (at thirty-six) he continually ignored the Sabbath laws and even suffered arrest therefor. He still refuses to recognize any distinctions between Sunday and other days. He has arrived at the "sweet bye and bye" where every day is Sunday.

SADOMASOCHIST CONFLICT

We have already had sufficient hints as to the cruelty of Mace's father. In his seventy-fifth year the hatred of his father is still very intense. Often he says: "Maybe that cruel spirit got into me." He wanted his mother to let the father die, and not gather wood along the creek to keep him warm and alive. This was before Mace's sixth year. To this day he refuses to speak of him as "father" or even to speak his father's name, and he has assumed a new name for himself. Cruel violence was the father's only evidence of superiority. The hope of inflicting pain upon others inevitably became the child's

only known available means of overcoming his own suffering and feeling of inferiority.

He still remembers that at four years of age, while with his brother hauling hay, they ran over a dog and killed him. Thus he shows the great affect-value which he was compelled to attach to such infliction of pain. He hung the cat by his suspenders and buried it. At another time, he went after the cows. A pair of twin steers were in the field eating. He threw a sharp stone just to see if he could hit one steer in the forehead. He did hit him in the eye and destroyed it. Here, as on many, many other occasions, he lied to get out of a scrape. He claimed the horn of the other steer did it. He liked to kick the cows in the belly. Mace was also fond of playing with snakes. He liked to get off among ledges of rocks, or wild parts of nature, and so withdraw from human contacts, which reminded him of his feeling of inferiority. All nature seemed cruel and he killed, maimed and tormented all that did not seem pleasant to him, as he thinks in imitation of nature. In fact he was but acting out his own nature, as that had developed under the father's unconscious education.

At school he was a fighter and daredevil, thus strenuously concealing and compensating for his feeling of inferiority. Always he has exhibited the persistence of a low order of cunning for self-preservation. Also he was fond of killing skunks in a stone fence, by the slow torturing method of punching them to death with sticks. Even now, under obedience to an "inner voice," he still pronounces, in the name of God, death penalties upon those who have offended him. And yet he is constantly talking of love, thus giving expression to the other aspect of his disrupted personality.

Thrice he nearly committed murder. Once, in a beer-garden brawl over a prostitute, he pulled a revolver and held it to the head of his rival. At another time the boarding house keeper intruded into a dispute between Mace and another boarder. The latter had, without permission, borrowed and worn Mace's best suit and gotten it wet and dirty. Upon the landlord's intercession, Mace grabbed him by the hair, pulled his head back over the chair-top and held a carving knife high over his chest and neck. He threatened that he would cut his heart out and slap him in the face with the bloody thing. Each time, he now believes, God stayed his hand. The mother's moral demands were working below the surface of consciousness. Always, he had a very violent temper. Once he resolved to kill a fellow laborer whom he disliked, by managing a derrick so as to let a heavy

weight fall on him. Only a foot was crushed. On a farm he killed sick animals and sold the meat. He felt so repressed as a boy that he resolved, if he ever got a place of his own, liberty should obtain there and it did.² Mace also liked to kill chickens in the field, just because he enjoyed seeing them flutter after being hit with a stone. As a child, he enjoyed mashing up insects because he thought it *pained* them. Likewise, he delighted in torturing snakes before killing them. When the family pet cat ate the canary, he was glad to shoot the cat. Such consciousness of power helped to neutralize the feeling of inferiority, even as later did the power to inflict another kind of pain imposed by his petty crime. With a conventional rationalization of his sado-masochist conflict he might have masked his sadistic pleasures of cruelty behind the moral righteousness of inflicting pain upon humans who inflict pain upon animals.

After the father's death, sister Susan administered punishments on the younger children, quite as severe as had been those of the father. Mace liked to induce his brothers to commit punishable offenses, for the joy of seeing them beaten. By this means he achieved a consciousness of power to cause pain. So he achieved a feeling of power and authority equal to that of the sister's and thus proved his emancipation from the father's cruel authority and the mother's moral tyranny. In all these matters it was the special quality of the joy he derived therefrom, rather than the acts themselves, that enlightens us most as to the youngster's psychology. He appears to have enjoyed the consciousness of power to inflict pain as much as he often resented that power when exercised over him by his father. This illustrates the subjective unity of love and hate.

PENMAN AND FORGER

Being farmed out to strangers, our child lost about half of the four months per annum of schooling that might have been available to him. The prior existing feeling of inferiority now found a new explanation for him, by reference to his want of education. While plowing, in his fifteenth year, he heard an inner voice (a subconsciously determined "audible" soliloquy, the product of his inferiority feeling) reproaching him for his ignorance and especially his inability to write. With the extravagant intensity of his inferiority feeling, he determined to master the use of a pen. He resorted to many ingenious devices to perfect his penmanship. In the course of time

² Anarchism and the Lord's Farm. Open Court, 32:589-607, Oct., 1919.

he achieved such skill that he made money by writing fancy visiting cards for others.

But also his very intense rebellious and anti-social impulses found expression through this newly acquired tool. Our boy became an employee of the Lackawanna Railroad. Bill Halstead, the manager, was "the only man on earth" who could anywhere near equal our youngster in the use of profanity, at least so he says. Employees seeking a free ride on its trains then had to get their passes countersigned by the manager. When our youngster sought his signature to a pass, Bill Halstead swore about it, but signed. Our morbidly sensitive youth resolved that Bill Halstead would never again get such a chance to swear at him. Thereafter the signature was forged to many passes, first for himself and later, quite unnecessarily, for fellow employees. Later our young man got a job, selling some household articles on commission, and received many advances of cash on forged orders, and then quit the job. Still later he also forged checks, and cashed some that another forger had written. The vehemence with which he resolved upon learning to write, and the criminal uses that he afterwards made of his skill, all exhibit an immature effort of the emotions to achieve a compensation for his morbid feeling of inadequacy. Even to achieve a consciousness of power through crime, which convinced him that he could defy those more fortunate persons who protected themselves by policemen, prosecutors and courts, gave him great satisfaction. In his career of crime he never once was even arrested. Again he achieved added consciousness of power by his very success in evading the penalties provided for his kind. He was enjoying a holiday from mother's moral despotism.

HOMOSEXUAL TREND

I have already told how Mace's delicate appearance and undersize suggested to strangers that he was a girl. Also that he wore dresses until seven years of age, and only after that began to realize vaguely that boys somehow were different than girls. When very young it was "so cute" of him to be like a girl, and so to fool people into addressing him as a girl. To be mistaken for a girl, and thus to make himself the center of attention and interest, was highly gratifying. In other words, his capacity to mislead gave a satisfying consciousness of power, both to him and to his disconsolate mother, and so measurably neutralized the feeling of inferiority. Thus the period of infancy was unduly prolonged and the excessive weakness

found compensation in his capacity for luring the attention and astonishment of others. The innocent "little fraud," so highly invested with affect-value, prepared a craving for those feeling-tones which accompanied his crimes.

During childhood he often stood on a box, and helped his mother wash dishes. The natural love for the mother was intensified by the brutality of the father, and by his own inferiority and the consequent intensified need for depending on the mother. So the performance of feminine tasks to aid her were accompanied by unusually great affect-value. This emotional unity with the mother was so impressed upon the psyche of the child that, at seventy-five years of age, he still retains a consciousness of being "a feminine spirit." He now says that his masculine form as Mace "is the dwelling place of the femininity of Christ, the beautiful soft and loving spirit within which is the real self" of Mace. Often he introduces a conversation about himself and his reform, "Since I came into the life of the feminine," etc., etc. The persistence of these feminine feeling-values is shown also by the fact that in later life, for fifteen years he did the washing for a coöperative group of men and women of which he was a member. He would not allow the women to do it. At seventy-five he feels that washing and cooking are not properly woman's work, but man's. For many years he never thought it worth while to vote. But he did vote when woman's suffrage became an issue, and he hopes to vote for a woman for President of the United States.

Later on we shall see the relationship of these cultivated, emotionally overvalued feminine attitudes which became inevitably associated with and all but controlling for his sexual impulses. We will also discover here some emotional valuations attached to the art of deceiving, which valuations became predispositions, or determinants, of other anti-social responses to painful stimulations and this again contributed to make the habitual criminal.

He now tells me that: "At eighteen years of age I still looked girlish. Guess I have never been a real man anyway."

When as a youth he worked on farms he always ingratiated himself with the women of the household by showing eagerness to help them. At twelve years of age he became conscious of a desire to practice cunnilingus. He now believes that previously he had never heard the matter discussed, and so believes that he was just born that way. I suspect a feeling of sexual inefficiency accompanied by a small penis had something to do with it. He had his first heterosexual intercourse at eighteen years of age. The woman was an

occasional prostitute. Her wealthy male keeper wanted her to practice fellatio and she didn't know how. Mace told her she could practice on him. This she did and by the resultant efficiency increased her earnings, and in turn contributed to the support of Mace. Thus he was being supported, as his mother was not, and as a woman should be, in return for her sex service. Thus again the "feminine" in him had its way. He practiced cunnilingus in return and enjoyed it from the start. It gave him a greater consciousness of his unity with the feminine and a feeling of vanity in his rôle of humiliation, of masochism, and a consciousness of unusual power to please, or to withhold an unusual pleasure.

As a boy he had learned at a barber shop how to play a piano. Also he had learned to sing by practicing in a church choir after his first conversion at fourteen years of age. Having been sexually initiated to prostitution these accomplishments helped him to become an entertainer in houses of prostitution. His devotion to cunnilingus added to his popularity there. Here, one young man who became a frequent companion proved to be a homosexual. Mace slept with him for some time and an effort was made to seduce Mace. He claims that he has always resisted homosexual temptations. Also he admits that homosexuality has been a very real temptation to him. To have a male practice fellatio on him, he says seemed too unnatural. He has, however, before his second conversion at thirty-six years of age, often submitted to this practice by women and saw nothing unnatural or repulsive therein. This fellatio and cunnilingus induced a greater feeling of unity with women (with the mother) and such as he craved, than could have been produced by the masculine rôle in normal sexuality. This is partly so because cunnilingus had some feeling tones in common with the infantile process of nursing.

After his second conversion he says: "I often had kisses from the spirit of Christ. I had a feeling of being a woman and welcoming the spirit of Christ to enter me." So, too, at seventy-three years of age he has had waking phantasies of kissing me. While attending a negro meeting he felt an impulse to go and kiss a male preacher, and he acted upon it. Something in his appearance seems still to attract the male homosexual. As he wanders about the big city going to public parks and prayer meetings he is often approached by homosexual males.

Even after his second conversion, and during the period of his pantheistic delusions, he probably had perverted sexual relations.

Once he had told me how a woman once came into his bed. He says that he did not know she was there for some time. Quite a while afterward I asked him generally about fellatio as a means for sexual gratification. He answered: "Maybe that is what she did to me that morning before I woke up. I do not know. Maybe it was."

Such sexual perversions, in so far as they are the product of a subconsciously determined compulsion, again intensify the feeling of inferiority. The compensatory consciousness of power, can be sought only according to the action-patterns which acquired greatest affect-values during infancy or childhood. In the case of Mace this meant that to neutralize the increased feeling of inferiority due to sexual perversions, he would probably be impelled to still more strenuous resistance to his mother's moral demands. Thus we ever proceed in a vicious circle, if once we get well enmeshed in the psychoneurotic's emotional turmoil.

IN CONCLUSION

If a child is the victim of an organic inferiority, effort must be made to avoid a resultant feeling of inferiority. Also, anti-social compensations should be guarded against by encouraging the child to get compensation by excellence through socially useful activities. Thus such a child is encouraged to cultivate the mind, or so-called "altruism" above the average of other children. By thus securing unusual capacity for manipulation of the mechanical and human environment, a socially useful neutralization and compensation can be found against every feeling of inadequacy.

The childhood technique and reaction-patterns, should be in harmony with the actual sex of the child, and the unduly prolonged ignorance of sexual distinction will be avoided, if wholesome heterosexual development is to be encouraged.

All violent reactions of the parents, toward childish delinquencies, must have a great potency in the creation of anti-social reaction-patterns for the future. Such intensities in the child preclude the more deliberate and more intelligent consideration of future problems. Extravagant praise for socially valuable activities, are far preferable to punishments administered for anti-social activities.

Erroneous foundations for punishment aggravate the undesirable result. On the whole, negative penalties, as by deprivation of a desired good is less injurious than the positive infliction of pains. No punishment should ever be inflicted in the heat of passion. No punishment of any kind should ever be inflicted without being accompanied by an

elaborate and honest explanation of why it was thought necessary to inflict any penalties. Also, *why* and *how* a different line of conduct is better for the child's development to the accomplishment of more desirable, mature viewpoint. No punishment must ever be trusted to carry its own educational message. Of course if we had unlimited time, patience and wisdom, no punishments would be needed. Then the deterrent of punishment will be wholly superseded by the lure of love intelligently restrained. As things are, I consider some mild positive penalties, intelligently (not passionately) administered to be a quite unavoidable part of a necessary discipline for the development of the socially most useful type. Such can render social service with a minimum of immature personal considerations; there will be a minimum of submission to exploitation by the cunning, and a minimum of tendency to exploit others, for mere personal aggrandizement. Here I make no discrimination between the legalized and unauthorized exploitations.

THE GOLDEN PHALLUS

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NEW YORK

Analysis of the following five dreams will illustrate certain factors in human behavior which have a more or less common parallel. The analyses of the dreams are not in any way complete. In certain instances they are even sketchy. A brief outline of certain outstanding features which were uncovered in the histories of the patients will be presented. The object of the paper is to show how many avenues may be explored from a single simple starting point.

Frequently it is difficult to assign specific values as causative factors in behavior. From the amount of information we have at present, it seems as though the best we could do is to explore and uncover as many of the mechanisms and as much material as possible. Most important of all, we should not be content with the uncovering of a few of the obvious ones, but we should endeavor to dig as deeply as possible. We should remember that as yet we do not know all there is to know about the workings of the psyche. We do know enough to uncover vast fields which have hitherto remained buried and bring them to the light of consciousness. This is most valuable, for it enables us to deal with matters at a point, consciousness, where understanding may, in a measure, replace affect; and in a vast number of instances a readjustment may be made by the patient on a basis far superior to the blind one previously employed. Situations may then be handled intelligently instead of emotionally.

My first idea in presenting this paper was to work out the symbolic significance of the color which is common to all the dreams cited—yellow or gold. After working over the material carefully, I found that the importance of this was overshadowed by other factors which seemed of far greater value, namely, a definite pattern-trend which was found to underlie the general behavior of this group of patients. On examining another group of cases I found that the hypotheses which I had been working out in the cases herein presented were borne out by the latter group to a startling degree.

In all of the instances it was found that the yellow or gold had

attached itself to another symbol which proved, on analysis, to be the phallus, and this combination in certain other patterns was revealed with precise regularity.

The nutritional and sexual investments of the symbols were closely interwoven and the only advantage in separating them was for the purpose of more detailed study. To attempt a definite separation with the view of isolating them so that they may be looked upon as distinct instincts, as Bjerre (1) has attempted in his paper on Obsessive Symptoms, is folly. Billions of years of functional, emotional, and symbolic welding have taken place. Any attempt at separation must be of a scholastic nature. Such an attempt seems permissible only when perpetrated for a transient purpose, so that the two factors may be reunited in concept as they actually are in reality.

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The first dream was that of an unmarried woman of thirty. She was a teacher in a girl's school in the Middle West. She had adjusted the major portion of her love life on a homosexual level with numerous flights from situations when they threatened to become real. Her heterosexual experiences were of a transitory character, with always a rationalization for retreat whenever they approached too nearly their physical fulfillment. She had convinced herself with the aid of numerous gynecologists that she was genitally inferior and could not lead a complete heterosexual life. Subsequent events disproved this, for since her analysis she has married and given birth to a healthy child. She had many fears and obsessions. Her dreams were replete with infantile levels of exhibitionism, narcissism, castration fantasies, and homosexual experiences. The material when finally worked out revealed a classical pathological father-daughter bond with its many diverse ramifications. She had many assault fantasies, the strongest being one of an anal assault. This seemed to be far more highly charged with affect than any of the direct vaginal fantasies. Her ideas about sexuality were distorted to a remarkable degree, and late in the analysis some rather deeply buried, strongly rooted fellatio fantasies appeared. I realize that this is a hasty summary of a complex situation worthy of careful consideration. However, the actual analysis was done with a fair degree of thoroughness, revealed a mass of material, and the patient was able to make a good adjustment.

THE DREAM

I am pushing a piece of crumpled yellow ribbon into a suitcase which is filled with odds and ends. I cannot get all of the piece of ribbon into the suitcase; a ragged end sticks out.

THE ASSOCIATIONS

The yellow ribbon: A yellow lampshade in my room—light—father—a check I am expecting from father—his not keeping other promises about money.

Pushing it into the suitcase: Keeping it away from people—keeping it in the dark—keeping the knowledge of the checks I got from father away from mother—taking something from mother—trying to get father's attention when I am home; he always seems to pay more attention to mother—keeping it "dark" about my "nervous" condition—an incident which happened when I was four or five years old. I was with a little boy—he was older than I was—under the porch of our house and he tried to make me take his penis into my mouth. I got away from him by telling him I had something else to do. I have not thought of this for many years. I guess I had forgotten about it—no, I guess I didn't forget. It seems so clear. Now I remember when I used to think of it at the time I knew there was something wrong about it, but I did not know what. I remember that I felt queer about it. I used to think about how clever I had been in getting away from him. I told him I had something very important to do. Perhaps it wasn't so clever, but I wanted to think it was at the time. You see I had to do something for he was bigger than I was. (No doubt there was considerable affect surrounding this incident. How much of it was due to her recital of it to the analyst and how much to the actual incident I have no way of knowing.) (Here her associations took her to another track.) Pushing makes me think of being told to push when I was put on my chamber for my movements. I used to look in the pot when I was finished and see what the "stuff" looked like after I had "pushed". I remember wondering about the shapes it made; sometimes it was long and round, and then it would be all in a heap pointed at the top like the wrinkled ribbon in the suitcase. I used to turn around and look at it in the pot, and I asked my mother about it, but I was told it was not nice, or naughty, or something of the kind. For a time I was interested in clay modeling until one day without thinking I made some figures that looked like the stuff in the cham-

ber; then I gave it up and have not wanted to do any since. I would fantasy a man's penis going in and wonder if it were like the feces. The wrinkled up feces make me think of cow's dung, how it falls like a piece of ribbon on itself. If the penis were folded like this it could not go in—a penis like that would be no good.

I once tried to have intercourse with a man and it was not successful. His penis crumpled up. He was ashamed of himself. He said it was a punishment for his attempt to be untrue to his wife. I was disappointed for I felt I should have had the experience. Yet I was pleased to think a man would fail in something he tried to do. I had failed in so many things and always felt it was because I was a woman. Then I was somewhat afraid of consequences. The ribbon also makes me think of trying to decide about the color of a piece of ribbon I wanted to buy to trim a dress. The ribbon on the dress—it was a ready made dress—was too narrow and it looked skimpy and foolish. I did not decide which color to buy.

It seems foolish to spend so much time and energy over a piece of ribbon, but I never dressed the way I wanted to. I have always spent much more time thinking about my clothes than anyone would think from looking at them. I always wanted pretty things, but then I was afraid to wear them for I thought it would not do for anyone in my position (teacher). Then my father always liked modest looking clothes. My grandfather liked nice looking clothes, but then everyone looked upon him as a rake. They say he had syphilis. For some reason I have always thought of syphilis in connection with having a good time. There were other things too that made me think having a good time was wrong. My stepmother would always look displeased if we expressed pleasure in regard to good food or dancing or pretty clothes. She said it was all vanity and should not take the place of the higher things. I guess she thought it her duty to be unhappy.

The suitcase: Packing my suitcase for my first trip to go to the school after I had my position to teach. I was not sure of myself, not sure of what I should take with me. It seems that I have never been sure of myself. When I had trouble with menstruation I went to a physician, who examined me and told me I had an infantile uterus that was turned on itself. He gave some technical name that I don't remember. I remember looking it up. I wanted to ask him but I was too upset and did not want to appear ignorant. I never can remember the name. I have the feeling that this is just part of my being all wrong, that I am built wrong, and that I never

can be like other people. My father did not amount to much and my mother had always been sickly (she died when I was four), but then my brother has always been very successful in business. I sometimes have thought I should most like to be like him, but he is an awful fool about anything cultural. The suitcase filled with odds and ends must be me—my insides—the uterus and my mind as well.

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There were more associations. The patient talked quite freely. I allowed her to ramble on. She finally closed by saying she felt everything would be well with her if she did not have to worry about making a living. If only she had enough to live comfortably then she could think things over and do what she really wanted to do. It is interesting to note that whenever she was confronted by a decision which involved her making an effort to work, especially as regards her taking or not taking a position, she would have an intense and dramatic conflict about it, deciding first in the affirmative, then the negative. By the time she had put one of her decisions into action, she would worry about having made the wrong decision and frantically attempt to alter the step she had taken.

The first association about the yellow ribbon led to the classic father-sun constellation. Then to the money linked with gold, but, more directly with the father. The financial support of the father is desired. This leads us into a so-called prostitute picture all too common in the psychological development of the human family, but easily understood when we realize the dependent rôle we play in relation to our ancestors, both in a direct way, nourishment from the mother, and then more indirectly our complex dependence involving a wider diet, physical and psychical, on the father. Probably this association about the yellow ribbon stressed the yellow more than the ribbon, or rather the complex form of the ribbon, for it was not only a ribbon but a crumpled ribbon. This is clearly shown in the later reference when the associations come up around pushing it into the suitcase. The yellow then, we may assume, contained a different affective and symbolic value for the dreamer. Had the wrinkled ribbon been subjected to as careful consideration as the color yellow, a finer, more direct group of associations might have been elicited. Had I formulated any concepts I should have realized that the yellow must be loaded with material.

The wrinkled ribbon links back to the feces which interested the dreamer in early life, and which were connected with anal erotic and fellatio situations. In each instance there were painful associations

with conscious and unconscious taboos. The anal intercourse fantasy linked up with the thought that the penis might be wrinkled like the feces. This then is associated with an indirect castration through the route of impotence. That is, if the penis were like feces it could not enter, intercourse would be impossible. All this led in later life to many things, some of which have been mentioned in the patient's associations. I do not mean to imply that this alone was responsible for her condition, but that it had a certain weight in strengthening certain failures and difficulties. For example, her failure to consummate the sexual act certainly fits into the pattern of her initial desire that the man fail, as shown in the dream material. In other words, the pattern is repeated, but we must also consider other factors. The situation in regard to the attempted sexual relationship was an illicit one, and naturally this added to the obstacle. Furthermore, the man in question (as shown by other material) had reminded her of her brother. This also brought up an incest barrier. The man was married. This imposed a further obstacle. There was a feeling that she was wronging the man's wife. Yet the principal rôle the other woman played was in the reduplication of the original father-mother-daughter triangle; the man's wife replacing the girl's mother, the man taking her father's place, the patient by securing the man taking him away from the mother or rival. The impulses that are aroused then are an approach to the incest barrier, her reaching her father (no doubt the brother association mentioned is included in this by a transference from the father to the brother) and the hate conflict toward the mother, this latter being tempered through repression. The reduplication of the original family pattern in a case of this kind brings many unconscious repressions. I mention this point in passing because so frequently in an analysis we find that certain things fit, and our gratification at this finding serves as an obstacle tending to block further investigation. As a result our picture is not completed and our work is needlessly prolonged and never completely satisfactory. The patient will also frequently be content or even pleased at the revelation of certain patterns and use this as a curtain for other perhaps somewhat painful situations which are in this fashion unconsciously concealed.

The sexual experience or rather sexual failure which is given in the associations brought up an ambivalent feeling. Failure and success—she had failed to secure the experience but she had succeeded in making the man fail. She was both pleased and sorry. This fits in with her earlier experience with the boy who had attempted to

force her to perform fellatio. Here too she had been successful in avoiding physical contact.

All this brings us to another, perhaps more important point which requires a bit of synthesis but which seems fairly reasonable. She wanted the father but not on a sexual basis. If he were impotent sexually (the crumpled yellow ribbon) then it would place the relationship on a nonsexual basis. She still wanted the father's support (the check—money). She wanted to remain dependent on him. This then would prevent the consummation of a sexual experience with another man if this man in any way reminded her of the father. As she remained fixed in her love-life on a father-daughter level, every man would perforce be in some way connected with the father, either positively or negatively. The safest way for her to prevent a complete sexual fulfillment would be by having an inferior sexual apparatus. She therefore had to overcome her own sexual cravings and perfectly normal sexual organs. From the evidence this was accomplished, the former through repression and the latter, no doubt, by various unconscious bodily tensions. The unconscious material was replete with sadistic castration and analerotic fantasies. An explanation for her various genital-analerotic fantasies would include a partial arrest of her sexual life at the analerotic level, and also a displacement from before-behind. A get-thee-behind-me sexual attitude.

A further linking of the infantile analerotic with sexuality was the father-money attitude. Her relationship to her father was mainly on a money basis. More tender feelings toward him were either absent or repressed.

Her emphasis on her sexual and general inferiority, due to her sex, might at first glance seem to fit into Adler's masculine protest theory. More careful consideration, however, will show that it is part of her defense mechanism, of her general avoidance of genital sexuality in her effort to maintain a fantasy father-daughter relationship, on a nonsexual level.

Further associations around the ribbon again bring up her conflict between sexual cravings and sexual repressions. This may be gathered from her conflict regarding bright and somber colors she had thought of selecting for a dress. The bright colors represented her grandfather, who apparently had been a somewhat "gay bird" in the eyes of the village where he lived. He represented sexual fulfillment, disease, and gay colors. The father on the other hand stood for sexual suppression and somber colors. She wanted to

satisfy her biological cravings but still wished to maintain a father-daughter dependence. This attitude of her psyche was symbolically centralized in the question about the ribbon.

This in turn was in a measure responsible for her general attitude as to what others thought of her. She was never sure of herself, due to her conflicts. (Her feeling of inferiority I can in no way reconcile with Adler's hypothesis, although in other cases it appears more tenable.) As a result she became a mirror reflecting the personality of everyone she came in contact with, identifying herself with them and never establishing herself as an entity, even to herself. This is a frequent mechanism in neurotics and one worthy of careful consideration.

The associations around the suitcase showed her conception of herself and how she was attempting to handle her major conflicts. The events in the patient's life after the analysis showed that instead of an organic inferiority being at the root of her difficulties they had been caused by definitely conditioned cravings. No doubt these wishes served through some mechanism, perhaps segmental tensions, to bring about a condition simulating the one she desired. The gynecologists' previous report of an infantile uterus hardly fitted in with the findings of the obstetrician who delivered her of an eight-pound baby after she had made her psychic adjustment.

* * * * *

The second dream also contained the color yellow in the guise of gold. The dream was more incongruous, however. The dreamer was a middle-aged gentleman married to a woman more aggressive than himself. He had married at about forty and his marital situation was adjusted on a fairly comfortable basis for himself and his wife. They had no children. He had had various phobias, especially in regard to storms of any kind. He was inclined to be hypochondriacal. In his business life he had been moderately successful but not as successful as his more aggressive elder brother or his deceased father. He was a worshipper of many men, especially those who had achieved success or had a reputation for cultural attainments. This worship had its origin in his attitude towards his father, who had ruled him rather sternly, inspiring an implicit obedience through the channels of love and respect. He always played an unconscious masochistic homosexual rôle in his relationships with men. His mother had died when he was very young, and, as he frequently stated, his father had filled the place of both a mother and father to him.

The dream was as follows: *I see the nipples of the breast of a woman and as I approach to examine them more carefully one of them appears to be filled in with gold fillings like a tooth.*

The nipple: It was longer than an ordinary nipple; I noticed this in the dream. It made me think of a penis, of comparing my penis with my brother's and other boys'. I always felt my penis was smaller than it should be. I often looked at my brother's penis and hoped mine would grow to be like his. My brother discovered me masturbating and held this knowledge over my head. I was afraid he would tell father. For a long time I did everything he wanted me to because I did not want my father to find out about it. I was afraid my father would be upset if he found out about it. I was always afraid of hurting my father. He would look so sad whenever I did anything that he did not approve of. Once I stole some books from a bookstore and my father went with me and made me take them back. He never said a word about it, yet I was all broken up about the incident for weeks. He did not punish me. I was very much in love with a girl when I was about twenty and my father was opposed to this match for he said I could not support her. I know I loved her very much, but it was not hard to give her up for I felt I was doing this for him. I felt that I owed him a great deal for he was still supporting me and I wanted him to feel that I appreciated his efforts.

The gold fillings: Syphilis. My father's warnings about having anything to do with women who would—. A tooth that has been filled with gold—the decay of the tooth. My father having filled the place of mother when she died. At this time when I think of the dream it makes me think of a breast and again it seems more like a penis.

* * * * *

This dream is of interest in the use of the gold (or yellow) symbolism, for it shows most clearly that the color binds it up with the father. In the former dream the associations take a different route, but in each instance the stress is on the source of nourishment. Here it is attached to the breast and the source of nourishment is attacked directly. We may assume that the gold filling of the breast had another link which the dreamer did not in his associations connect with the dream. The gold filling, which probably came from a concept of a filled tooth, was linked to the breast by connecting the teeth with the mouth and the mouth with nursing. True, an infant would not have teeth nor would it know about decayed teeth

that are filled with gold; therefore it would be a stratified concept. No doubt the blocking was due to a recognition, during the associations, of the relationship of nipple and penis.

This transition between breast, or nipple, and penis I have found an extremely common one in passive homosexual men with fellatio fantasies. The penis has a great symbolized value as a source of nourishment. The transfer is made from the mother to the father, the father image being the more vigorous, or because of wish for flight from the mother-incest object to the father. However, I think, on account of the more infantile symbolization of either the nipple or penis as a source of nourishment, that the former mechanism is the more direct and important one.

In the instance of the dream here quoted, it is to be noted how the source of nourishment is directly linked back to the father and strongly emphasized by the gold. Gold itself would be enough to indicate a source of nourishment.

Bisexuality is nicely portrayed here, but with the emphasis on the homosexual component. Needless to say subsequent work on this dream in linking it up with other material revealed the identification of the dreamer with the female figure of the dream. The gold fillings indicated how the dreamer had endeavored by a liberal attitude in money matters (a most masochistic one) to atone for the rottenness of his defects (decayed tooth). Later frank fellatio manifestations were revealed which had been rather completely repressed. In his amorous relations with his wife, who in many ways satisfied his bisexual or more directly his masochistic homosexual component, he took a keen delight in sucking her nipples. This no doubt gave him an infantile erotic pleasure plus the symbolized fellatio satisfaction.

* * * * *

The third dream which I include in this series is a simple one. A word or two about the dreamer should help us in understanding the latent content. She was a woman of forty-two whose principal occupation consisted of nursing a conversion hysteria which had progressed rapidly during the two years before she came to see me. She came at the request of her lover, who was a man of sixty-two with a wife, and children who had reached maturity.

The patient was a woman of little refinement and had left her husband some years previously in order to take the more lucrative position of mistress to her present lover. She stated that she always felt somewhat uncomfortable with her lover, for he acted so much

like her father. She also did not think him adept at love making. In her own words: "He is too damn fatherly and any college boy could make a better job of it than he does. He bores me to distraction and I can't get rid of him. I would leave him in a minute if I knew what I could do, but I have no money. He has complete charge of all my money. What in hell do I get out of him any way but money? His wife has his name and his boy is going to have his business. Now I guess all my worry has made me sick and he wants to get rid of me. That's why he sent me to you, I guess. I don't think I could get a job because I have always lived like a lady. I like to have my breakfast in bed about 11 o'clock. How could I get up earlier when I go to bed so late. I couldn't sleep if I went to bed earlier. It's habit, I guess, but everybody is born different and I suppose I was meant to be a lady. Men are all alike; they use you when they can, and then when they are through out you go like an old shirt. The only friends that ever stick to me are women. I notice he is not interested unless I have one of my awful spells. I have been having more of these spells lately. I had a lot of these spells two years ago when I was in Paris. But then I had a rectal fistula. There were a lot of things that bothered me then. The old French doctor with a lot of whiskers was always sticking silver instruments up my rectum as if he enjoyed it—as if he couldn't find out what was going on the first time; but I got so I didn't mind him. Then I befriended a nurse, an American, who was taking care of me. She turned on me, the slut, and left me to come back to America all alone after I offered to pay her fare over here. I guess it is very hard to be a lady when you have no luck. It doesn't pay. I had a dream last night but it doesn't mean anything. It's a plain dream and I don't see how a dream of this kind has anything to do with my being so miserable. I know I am wasting my time in talking about it and I wouldn't do it if it didn't please him (her lover). But I have made so many sacrifices for him." (Tears; a request for a handkerchief.)

Similar recitals were repeated at every session of the analysis, which did not proceed much further as the patient had no desire to get well. She knew her illness was her only available weapon and she was not going to abandon it. Consciously or unconsciously, she had guessed her lover's intentions aright, for he had informed me that he was only waiting for her to get well so he could rid himself of her.

"Oh, the dream. I am sure you can get nothing out of it. Any-

body could have a dream like this one. Well, if you insist * * * I know what the dream means. I have been wanting to go to the dentist for some time but I haven't had the courage or the money. * * * I guess my time is about up and I will give you the dream another time. Oh, I still have twenty minutes. Well, I do hate to talk about myself. I know what the matter with me is. If I could have all the money I needed to be a lady I'd never be sick like this. I suffer so, doctor, and I can't sleep. I worry so. The whole trouble is I picked a lemon in the garden of love. He has more money than he says he has. He is just stalling around. I never did love him but I am dependent on him. I have got sort of used to him."

I figured that all this harangue was as important as any dream could be, and whatever the dream might be this material would all connect up with it in some way. So I felt it worth while to let her go on in her own way and to repeat her little speech in this paper. She had a resistance to facing the dream, yet she was giving me the material in a circuitous fashion. Finally she told me the dream:

A dentist is trying to put an enormous gold filling into my tooth and I can't open my mouth wide enough no matter how hard I try. "Now, doctor, I ask you, isn't this absurd? Why should I take up your time to tell you such a simple dream?"

The patient's main desire was to dismiss the dream as rapidly as possible. Questioning revealed that the sum of money she had given her lover amounted to less than a year's expenditure, and that he had supported her for some fifteen years since this transaction. Gradually within the last year or two he had endeavored to reduce the amount of money which he had been paying her. He gave as his reason "bad business". As a matter of fact, he was only trying to sever the bond which existed between them, and she was the only "bad business" he had in mind.

The patient was less reluctant to associate the separate parts of the dream.

Gold: If I had plenty of gold I would not be sick. The money my father left me. If he had left me more money, I should not have to depend on — after all these years. I notice he sees that his wife isn't left in a lurch. I guess I wouldn't mind the money so much, but that is the only thing I can get out of him. As far as love making goes, he doesn't know how to go about it. He is always through before I can think of starting, but on the whole I don't mind. I don't get any kick out of it. He is too fatherly. He reminds me too much of my own father. It has always been that way. I have

often imagined making love to a handsome young man, but when I see one I think I might like I never do anything about it. I just can't. I always thought it was because I was born a lady. Other women can do things like that but something stops me. Love is a funny thing. Sometimes I think this is the only man in the world I can love, and then when it comes to love making he isn't there. I guess it's just because I am used to him. At times I hate him, or think I do, and if I miss seeing him for dinner I am in the dumps. I am just tied down to him and can't break away. I could do it if I had the money. If some nice elderly man would come along I could chuck him and chuck the whole love business. It is no good game for a lady anyway. There was a time when I thought I just wanted a strong man who could make love to me whenever I wanted it, but I am too miserable to think of such things now. The whole thing in a nutshell is that I used to want a stiff penis and now I want a stiff bank roll."

Filling the tooth: Something I have been thinking of doing—my present situation. That is what is making me sick. Life is hard for anyone who is trying to be a lady. If I were a common person it would be easy enough to go out and get somebody to support me.

It makes me think of a hole in a tooth and I am in a hell of a hole now. And the only thing that can fill the hole is gold. It makes me think of something dirty, but I know you won't mind, being a doctor. If I could fill a certain hole, I could get gold for it.

Not being able to open my mouth: I just can't stomach the situation any longer. If I only had the courage to kill myself!

The dentist: My father had always wanted to be a dentist. He had had a lot of ideas about plates and he was always making plans for new plates. He lost all his teeth when he was quite young from some disease, malaria, I believe, and he said his plates were no good; he had to fix his top plate in with some kind of cement and it gave him a great deal of trouble. This passion of his always irritated my mother, who used to tell him he was wasting his time, that he would do better to get out and hustle and make some money. She was right at that!

* * * * *

Further analysis revealed that the patient had a male friend. She felt that he was a pervert and would only care for certain exotic practices. She had pictured a fellatio relationship with him. She stated that he had plenty of money but she did not dare go into any-

thing with him for she had the feeling that he would only care for "queer things".

There is little that I can add to these apparently rambling yet highly pertinent associations. The principal factors are her prostitute pattern, which is revealed in every point brought up. Her protest of being a lady is a gesture to reassure herself of a position she was striving to attain. In her childhood she had had a female friend much older who apparently gave her the hysteria pattern she copied.

The gold filling in this case is linked up with the father and more directly, through a symbolic pathway, to the father's penis. Her erotic life toward the father pattern was stifled by the proximity of the knowledge to the border of consciousness. To allow herself a free erotic expression was not permissible. In other words, her apparent frigidity was a protective mechanism which helped her to adjust her situation on a compromise level. Her homosexual component, as would follow in an instance of this kind, was exceedingly strong, as revealed by her attitude towards the nurse who took care of her when she was ill.

Her anal eroticism was so strong that it found an organic pathological outlet in her anal fistula, due, no doubt, to the tensions in this segment. This is further confirmed by her allusions to the pleasure she felt the "whiskered French doctor" derived from the insertions of the instruments during her examination. She attributed this pleasure to him, no doubt, through a process of identifying herself with him, by this displacement avoiding any direct admission of her own pleasure.

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Two other dreams belonging in this series I wish to report here. They were sent me for analysis by persons whom I do not know, nor, unfortunately, have I their associations, so I could not venture an interpretation to the dreamers.

The first dream: *I was in some lonely fields in Africa on a very hot day and the sun was shining very brightly. A roadway was running through the fields and I walked on the roadway until a big farm horse, pulling a wagon, came behind me. So I turned into the field to let it pass. Just as it had passed I heard a rushing in the air and, looking into the clouds, I saw a huge white bird like a big goose. Its body was pure white, and head and bill a bright gold, the color of a new guinea. It disappeared into the clouds. I then saw it again passing on its way, and at length disappearing.*

The writer goes on to say: "I am a widow and have carried on a business for many years, and since the war business has been a very great anxiety. I should like to know if this is a good omen or not"—etc.

In describing the bill of the bird the word *yellow* is crossed out in the dreamer's letter and *gold* is substituted. The head and bill of the bird, being the color of a new guinea, again show the blending of the yellow (natural color of the bird's beak) and the gold (color of a new guinea or gold piece). The phallic significance of the bill on the bird cannot be doubted. The emphasis is too strong. The prostitute situation here is very strong, especially when we consider the horse episode at the beginning of the dream. I should venture a hypothetical interpretation somewhat as follows:

The dreamer states she has been in business and her business has been bad since the war. The horse would represent the work, "working like a horse". Her natural wish is to avoid the horse which is following her. The analerotic implication would seem clear from the horse being behind her. This again is reinforced by the money question which is involved. The work is to get money. The relationship between analeroticism and money has been too widely discussed by Ferenczi and others to bear repetition here. The hot day and shining sun in Africa make it difficult to go on working. It is a period of stress. She steps aside into the green fields (homosexual component due to the father fixation, the sun symbol of the dream), and lets the sun go by. The green fields represent, no doubt, any other pleasure principle in balance to the work principle, and her struggle lies between the pleasure of the fields and the reality of work (horse).

The pleasure principle is further emphasized in the flying goose with the golden bill. This implies, to my mind, two things. First, if the father (or father surrogate) had left her money, she would now be able to enjoy herself and no longer work. Second, the possibility of a sexual relationship which would promise gold or security. The gold is a source of nourishment. It is symbolized in the shape of a disguised penis through the following steps: 1. The nipple is the primary source of nourishment. 2. The penis is then substituted for the nipple as the father becomes a subsequent figurative source of nourishment. 3. Gold is a standard of wealth, security, nourishment. The symbolism of the golden phallus then would be a double source of security.

The dream, in addition to the obvious wish for golden guineas coming in some fashion from the father surrogate, shows a fine discrimination in that the horse, work, or reality factor has his feet on the ground, while the dreamer sees the golden goose up in the clouds, or far removed from earth, reality.

No doubt the dreamer also identifies herself with the horse and the goose, and following this line of reasoning, she realizes the difference between "horse-sense" and being a "goose". The affective values would all tend to favor the soaring goose but experience favors the plodding horse.

The second dream: *My sister, father, and myself were on our front porch and in my dream all at once I saw something shining so bright and golden it almost blinded me. I pointed and my sister and father noticed it. Finally it almost reached us and it took the form of a goose. I had the feeling of having fallen in my dream and of not being able to move. My father and sister went indoors and I tried and tried to open the screen door but couldn't. The gold goose came up to me and when it did get near enough it couldn't bite, for I saw it was wax.* "When I was out riding the day I had the dream I took especial notice of the setting sun."

This letter was written in pencil with an apology and a statement that the writer could not use a pen.

In an analysis of this dream many possibilities present themselves. Of these I shall not concern myself further as it would take us beyond the actual scope of what I should like to bring out.

Again we have the linking of the sun, a conscious association of the dreamer as well as part of the fabric from which the manifest content of the dream was woven, with the golden yellow goose which flew toward her. The goose is the affective link of the conflict, which deals with the fear of the object the goose represents when at a distance from the dreamer, and its apparent harmlessness when she comes into contact with it. In other words, the fulfillment of the wish (whatever it may be) is invested with an element of fear. The father and sister, or in the symbolic identification of the dreamer with the sister, the father and daughter flee from the oncoming blinding "thing". The most common reason for flights of this character is the incest relationship. A bird is one of the oldest mythological symbols for the male genitals. The analysis of dreams corroborates the nature of this symbolization most fully. Freud's classical case, the analysis of a fragment of Leonardo da Vinci's dream, makes use of a similar bird symbolization.

Agreed then that the dream, in the rough, represents first a flight from an incest relationship by both the father and daughter. However, it is only part of the dreamer, one phase of her, that takes flight. The other remains behind fascinated, or frightened, only to find that the goose, when it gets to her, cannot bite her, for it is made of wax. If the goose cannot bite her and if the goose represents a male sexual organ, the only conclusion we can come to is that a compromise has been arranged—impotence. In other words, another type of relationship is substituted for a frankly erotic one. The phallus is a golden one, it nourishes, but it is impotent as far as the genital element is concerned.

An inability to use a pen, such as afflicted this dreamer, I have been able to trace in the cases of two other patients. I found it due to the symbolic value attached to the phenomenon of the ink leaving the pen, and judging from the present dreamer's data, hers would seem to be a case in kind. In each case associations around the flowing pen went back to nursing at the breast, male urination, the ejaculation of seminal fluid, and ultimately represented sexual intercourse which was always greatly feared. In one instance there was a fear of pregnancy due to the unconscious wish and likewise unconscious taboo of having a child by the father. In both cases the actual conflict revolved about the wish to get money from the father, or father surrogate, in one instance the father, in the other an uncle, and the extreme reluctance at accepting the money when it was forthcoming. In each case the money represented gold—support—sustenance, the phallus, and finally the original mother's breast or nipple. These steps reversed, I have grown to look upon as an evolutionary ontogenetic progression.

We might also mention the falling of the dreamer. What might the fall represent? Especially a fall from which recovery seemed so difficult. Sexual, it seems most obvious. She fell and yet she wanted to recall the father-daughter relationship as represented by the father and sister who had retreated before the oncoming bright object.

Going into the house with the father could represent both a haven of security as well as the consummation of a sexual relationship.

The wax goose was powerless. No doubt some connection could be found here to the old adage of killing the goose that laid the golden egg. In fact both of the goose dreams seem to relate to this. In the first instance the goose was in the clouds or inaccessible; in the

second dream it was made impotent, unable to harm the dreamer, by being turned into wax.

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DISCUSSION

In this paper I wish to emphasize the value of a certain combination of symbols which resolve into a golden phallus. I consider this group of vast importance, for it has a bearing on many problems which seem to be common among neurotic persons.

The symbolic value of gold in relationship to money has been rightly emphasized by many writers, especially Ferenczi. I do not wish in any way to imply that my findings invalidate this. For in every instance in the dreams I have encountered the analerotic element was a strong factor.

It has long been known that gold, the sun, and the father, have been linked together. This evidence goes back to most primitive times. But it is interesting to note that this symbolizing of the sun as the father, while most widely prevalent, is not universal. In certain instances the sun is regarded as a mother symbol. This has puzzled me for some time. The only explanation I can give is a hypothetical one, that is, that the sun is looked upon in all instances as primarily a source of nourishment. This sun-mother symbolism may have found its origin in an age when matriarchy was prevalent, in which case the mother, in addition to being a source of nourishment, would also have been regarded as a source of power. The data I have been able to gather on this point is so fragmentary that I hesitate to make a more positive statement. The evolution of male-female dominance in alternating cycles is a frequent occurrence according to anthropological findings. The same transitional stages may be seen in Greek sculpture, as has been shown by L. Pierce Clark (2). It has been noted that at certain periods the Greeks tended more and more to endow their male figures with the secondary sexual characteristics of the female until they completely emasculated the male. The final product was so well disguised that it left the anthropologist in doubt as to the sex of the statue. The artists went so far as to garb the Apollos in female attire. The rationalized explanation of the time was that the male alone was beautiful. Naturally the reverse process of defeminization took place in regard to the female figures. Reasoning from this it would seem likely that the sun-female symbolism could occur in some such

transitory period and so remain fixed at this level. The conclusion I have reached is that the sun-gold symbolism may relate to either the father or the mother or to both, as in the second dream in this series where the dreamer symbolized the gold in connection with the nipple. As will be recalled, the patient's mother had died while he was still very young, and the father had assumed the dual rôle of both father and mother to him. In instances where the mother is more aggressive, where in a family relationship her dominant or sadistic attitude prevails, the symbolism of gold-sun will represent the mother.

In an instance of this nature the symbolism may later assume a bisexual character, for one may find that in contacts outside the immediate family the male takes the biologically more fitting part and is the more aggressive. A transference will then be effected. In many instances, however, the use of the symbol will persist at the level at which it was fixed in childhood. Primarily because the infantile patterns are the most tenacious, and secondarily because in many cases there is a natural tendency to a neurotic attitude, there will be the likelihood of falling back to infantile-formed or infantile patterns.

In short, the sun-gold symbol represents most definitely a source of nourishment. The question of its attachment to the breast or penis, mother or father, depending upon many circumstances, the nature of which always requires careful analysis.

When dealing with yellow or gold in a dream we should not make an *a priori* interpretation that it symbolizes the sun or father. We should search more deeply. The track may lead to the sun, father or mother, or both, but we should endeavor to go beyond this, for it is the building up of this compact symbol that is of the greatest importance. It is not enough to be content with finding that these symbols represent power alone. That would be as far as Adler would take us. We can always at this point ask the question: "Why is power being sought?" or "What object is being obtained by the desired power?" My own findings take us back to more ultimate ends, security and nutrition, two primitive instincts so closely related that I often wonder if it is desirable to separate them. Granted that power is the goal, we may then well ask: "What is the obstacle encountered in the search for it?" Invariably we find some variant of the Oedipus pattern with the incest taboo blocking the pathway. In other words, the primitive love situation forms the background upon which the picture comes to be developed.

Let us trace the pathways. First in order comes the earliest infantile form of nourishment, nursing at the breast. This by some authors has been said to be the only true inherited instinct. I should not care to subscribe to this view, but merely mention it in passing to show how important a factor nursing seems to be. An entire group of muscles, which afterwards serve no similar purpose, are employed in this act. Around the nursing act may occur many infantile traumatic episodes which serve as nuclei for future neuroses. I have been able to collect an entire series of cases belonging in this category. At the breast protection, nourishment, and pleasure are secured; the mother plays the rôle of protector, source of food, and source of gratification. She is, so far as identification permits the infant to objectify her, all powerful. Here we must not overlook the point that there is a strong primary identification between mother and child at birth, and that experience alone enables the infant to distinguish the breast, the mother, and itself from one another. The infant is at one with the mother, and if we grant a primary identification this is but a shade away from an intrauterine feeling of allpowerfulness. Certain efforts, buccal, muscular, and respiratory, are made and the beginnings of entity are being established. We must consider this as a transition period, a period of wavering between the narcissistic power of the infant and the power of an object love over it, the latter being built up during other layers of development. Evidence is present that there is some degree of subjective and objective feeling. The infant's crying during hunger and its stopping when it sees the mother prepare for nursing seem to substantiate this to a degree.

In the majority of instances there comes a certain period of childhood when to the child the father, either from a real or a fictitious evaluation, replaces the mother as the one who holds the power and provides the nourishment. The degree to which this obtains should be worked out with each patient. We should consider the instances where the father fails to provide, which is balanced by the fantasy of an ideal foster parent who would provide; the cases where the mother is the breadwinner, which is balanced by the difficulties she encounters—how much easier it would be if she were a man; usually she works for some man or corporation and is only a link deriving her source of income through some male agency. Cases of the neurotic mother who strives to rule her family through her various weaknesses, whose power may be forfeited by a conscious or unconscious penetration of her pathological disguise; frequently

such an imago is strongly imitated through identification by the woman's sons or daughters.

This transfer from the mother to the father as the source of food and power is accompanied by the use of the most primitive sexual symbols. On a symbolic basis it goes from the nipple to the penis. Abraham has cleverly worked this out in his writings on the castration complex. We might consider many reasons for this symbolic transference. In the beginning the symbol is connected up with a somewhat elongated object from which is furnished fluid—milk. The child does not find an analogy to the breast in the father, but functionally and structurally the penis is the nearest substitute. The organ's larger size and larger functional proportions confirm the logical deduction of "more power, more nourishment". The stream of urine becomes the substitute for the milk. Havelock Ellis has shown in a great number of case histories of recessive homosexuals that one of the earliest fixed points was the observation of the father urinating. How much the color yellow plays in the combining of gold and the phallus I do not know. Late adult experience causes a substitution of the seminal fluid for the urine. This tends to bind it more strongly than ever to the original milk-nipple symbol.

Most primitive symbolization takes us to the 2 = woman, based on the two breasts, and 1 = man, based on the penis. This again helps consolidate the picture symbolically.

The next step is a more complicated synthetic one. Gold has grown to be the standard of wealth and power. The sun too comes into this category by virtue of its color and its properties. Early Vedic epics, as well as various mythologies, teem with references to the unification of these two. At just what age one is first likely to make use of the "golden phallus" as a symbol, I cannot state. The instances that I have encountered have all been in adults. The investigation of this point would clear up just what rôle the phylogenetic unconscious plays in relation to the ontogenetic unconscious. From a study of children's dreams in relation to similar situations, I should say a most important one.

CASTRATION

Castration is always present in dreams of this character, as should be expected. We are dealing with material closely akin to that in Starke's papers on castration, and as his material was carefully investigated and proved by corroborative experience to be valid, it is

natural that other cases dealing with the same topic should bear out his hypotheses.

The two dreams which were sent me I cannot rightly discuss here, although it seems probable that the latter dream in which the golden goose turned to wax would be positive evidence on this point.

The first dream I have given supported the castration idea in two ways: First, the ribbon was crumpled—which led to direct association of impotence. Second, the ribbon was a separate piece—cut away from anything else. This patient presented yet other material which I have not here presented, but which was replete with direct and implied castration. She had a constant feeling of her own impotence, and on the basis of a projected identification wished that she might castrate everyone else in order to reduce them to her own status. Again (as shown by material in this case history), castration would enable her to fulfill her desires without doing injury to her conscience.

The second dream, that of the male patient, may be interpreted in terms of castration on the basis of the gold fillings having replaced something that had been removed—cut away. Further evidence secured during the analysis proved this to be the case. Moreover, there was a wealth of additional castration material discovered in other dreams presented by this patient, both masochistic, directed upon himself, and sadistic. Usually the masochistic form prevailed. This was due to two principal causes. He wished the other fellow to be powerfully potent so that he might secure more nourishment therefrom. Reflected glory in his acquaintanceship with men of achievement was one of the forms this took. The other reason was that through his own impotency, brought about on a castration pathway, he would be obliged to fall back on the parent for nourishment. An additional cause took the form of desired self-punishment for masturbation, which could only be accomplished by removing the offending segment—the penis. Very little would be required to upset this patient's masochistic trend and cause so complete a reversal that the sadistic component would be brought out with startling clarity. Toward the more potent brother, who stood between the patient and his father, this sadistic element in particular stood out.

The third dream of this series, the one of the hysterical lady, shows the castration element directly in that she made use of the gold filling as a separate entity. Again, she was unable to open her mouth wide enough to receive the filling. This referred to her frigidity toward her lover, a protective mechanism to cover her incest

craving, and also a further protection from the fellatio fantasy she entertained toward her male friend. Her castration had also a sadistic retaliatory basis, for she had worked herself up to the feeling that she had been cheated out of what was rightfully hers and she wished to avenge herself.

The castration complex in this case I was able to trace back to the patient's castration ideas in regard to defecation. Another of her dreams, about a piece of feces in a stagnant pool, brought this out. In her associations the first dreamer also, it will be recalled, connected up the crumpled feces with castration through the crumpled yellow ribbon. This takes us to a brief general consideration of the analerotic element of the "golden phallus".

ANALEROTICISM

Analeroticism would be the first logical association with gold. This is an orthodox and perfectly just conclusion. There remains for consideration the linking up of the chain between this and the phallic symbolism. Here we are obliged to consider the infantile origin of the idea of castration through defecation. Its roots lie firstly in the separation of the stool from the body; secondly in the shape of the formed stool which resembles the penis; thirdly in the "gift to the parent" idea which corresponds to the wish for a "gift from the parent" which is being sought by the patient; and finally in the worthlessness of the stool, for it is thrown away. The gift is not wanted. It is not sufficient. It betrays a lack of potency. This is shown in the first dream by the semisolid stool association and the anal fantasies she had had for many years.

To check up some of the actual analerotic traits as manifested in the patients. The first had a phobia of standing with her back towards a door or window or any open place within a room. This was due to a fear of rectal sexual assault. Towards food she manifested various analerotic phenomena, such as overeating and always selecting foods which she thought would furnish the maximum amount of nourishment. The standard which she adopted was based on the bulk of the food she could obtain and on various old wives' tales as to the nutritional and strength giving qualities of foods. Homeopathic ideas of a most primitive nature also influenced her dietary proclivities. Gastric upsets and constipation were a source of constant occurrence and interest. She made a veritable autoerotic love object of her gastroenteric tract, and so succeeded in fixing the anal segment as a fertile source of pleasure. The patient's keen interest in clay modeling and her relinquishment of this occupation

when the analerotic characteristic was brought to consciousness may be taken as an additional analerotic manifestation. How much the prostitute situation, and how much the primal interest she showed in her bowel movements as a child, had to do with conditioning this analeroticism is a matter of conjecture. Other contributing factors entered and helped bind the situation together. For example, the fantasy of the penis replacing the feces, which fantasy is also a link in the chain of feces, nipple, penis, and castration as put forth by Starke.

The second patient had had numerous gastric upsets which had been attributed, by various physicians, to functional manifestations of the patient's assortment of phobias. His most apparent analerotic manifestations were his scrupulous cleanliness and tidiness about his person, home, and office. This trait was tinged with a strong narcissistic flavor. For he had an opportunity to devote a good deal of time to the care of his nails, teeth, and other parts of his own body and clothing, and it enabled him to derive considerable satisfaction from the finished product—his own immaculate self; a mechanism of partial compensation for his own feelings of inferiority.

In the third case the outstanding feature of the analerotic tension due to segmental craving was the anal fistula. There were other incidents surrounding this which will be recalled from the report of her story in the early part of this paper.

HOMOSEXUAL COMPONENT

The homosexual component is always strongly emphasized in cases of this character. When infantile hangovers are as strong as those that have been indicated an adjustment cannot be made on a heterosexual level. In many instances we are fortunate if we find the patient developed as far as the homosexual level. Frequently a more satisfactory solution may be reached on a well-sublimated homosexual plane than where a forced or unnatural heterosexual relationship exists.

The mechanism of the homosexual trends in the female take a somewhat different course than those of the male. Freud (3) showed this in his paper, *A Child is Being Beaten*. An understanding of these various routes is clarified if we follow Burrow's (4) ideas of primary identification.

Roughly, the infant, regardless of sex, identifies itself with the mother. This would be a homosexual situation for the girl when superimposed adult experiences are carried back into an infantile regression. In the case of the male an identification would be one

step removed, for it would have gone from the mother to the father.

The girl usually strikes two snags in her relation to the father which would tend to hurl her back to a mother identification. The first is the incest barrier which is accentuated to a point of acuity by the double craving for a father-daughter relationship; the nourishment dependence plus the implied sexual complement, the strength of either tending to emphasize the other with a subsequent flight. A compromise may be reached by the finding of a gratification of the homosexual component in some wobbly male. In this instance the relationship would be, according to the plan suggested by Jelliffe (5), a masochistic male homosexual component fitting into the sadistic female homosexual component. On the other hand, she may find her homosexual component gratified by a tendency toward women. This relationship would be likely to take either pathway, *e.g.*, the satisfaction of the female sadistic homosexual component by a female masochistic homosexual component, or the reverse. A great deal more could and should be said on this subject, but a satisfactory discussion would take us far afield.

The second barrier to a father-daughter identification is the anatomical differentiation which leads to strong castration tendencies plus a feeling of inadequacy. This brings into play the ambivalent mechanism with either component predominating or a continued fluctuation.

In contradistinction to the female, the male does not encounter the strong resistance to a father-son relationship, for, as a rule, the submissive homosexual relationship is subjectively not so obviously sexual in nature and there are more pathways open for sublimation. Nevertheless many such persons find themselves involved with an aggressive woman whom they have unconsciously selected to satisfy the craving of a masochistic homosexual component toward the father. The part that the mother image plays here varies considerably. Again, many of these males find themselves struggling with frank male homosexual tendencies. Some of the conditioning factors which are revealed follow the steps I have indicated.

In the cases given the patients all exhibited marked homosexual tendencies. The second patient, the man, gratified a strong homosexual component in his relationship to his wife and to every man with whom he came in contact. In the third patient there was her relationship to the nurse who took care of her during her illness abroad; also her attitude toward the man whom she fancied was a "pervert".

The first patient had had many close female friends. Her selec-

tion of occupation had unconscious homosexual motivations. It satisfied her sadistic female homosexual component in her relationship to the students; her masochistic female homosexual component in her relationship to the other female teachers. While teaching class she would have tensions which would be so great that at times they would assume the proportion of powerful fears. This same thing would occur in her meetings with certain female teachers for whom she felt a strong attachment. Not infrequently she would, in the midst of a visit with one of these teachers, suddenly be seized by a strong feeling of terror and she would find some excuse for escape. When the homosexual tendency would come too closely to the surface she was unable to face it. This was proved by the lack of affect she exhibited when she was in the company of female persons in whom she was not particularly interested. Other evidence of the truth of this assertion was brought out in some earlier recalled experiences. When she was about fifteen she was obliged to spend the night with an elderly woman. This woman "inadvertently" rubbed against her breast and genitals. She was unable to sleep the rest of the night. Association revealed that this woman reminded her of her father. The basis of this affective transfer was due to the resemblance of the sexual aggressiveness of an insinuating type which she felt both her father and this woman had. The history showed that the father had caressed and fondled her in a fashion which was undoubtedly sexual in nature. How much of this was reality and how much of it projected fantasy due to a wish is a matter of conjecture. Experience has shown that either may be possible. This consideration is purely theoretical. The effect on the girl's psyche would be the same in either event. Subsequent material showed that her conflict was the more acute in regard to older women who were identified in this way to the father. This is interesting for it shows that a strong factor in this form of homosexuality is due to a direct unconscious incest flight rather than to the selection of a homosexual object as protection against a heterosexual love object. These types of women supplied her with a disguised heterosexual component in a homosexual object. They filled the sadistic heterosexual component complementing the patient's masochistic heterosexual component. Regarding the younger women who attracted her, the situation was reversed. The timid ones filled her with the greatest terror, for in these cases she identified herself with her father assuming the psychic attitude of the sexual aggressor, while they replaced her in the part she played in relation to the older aggressive women.

Her love relations with men were spasmodic and at rather widely

spaced intervals. The men she unconsciously selected in every instance were those who could be most unfavorably compared to the father. This required an intricate mechanism, for in order to complete the picture she had to attribute many fine endowments to the father which in reality he did not possess. These naturally had to be manufactured in fantasy. The men she met, in order to fulfill the pattern, had to be shorn of any worthy traits which they might possess. She would find fault with the way they ate their food or the color of their neckties, and in similar ways prove to her own satisfaction that they were inferior creatures. She unconsciously refused to be interested in men whom she felt it would be difficult to criticize. Only with the so-called inferior ones would she allow herself to reach any degree of intimacy.

Another method she employed in the knitting of her unconscious patterns about her temporary male love objects was to select those who were interested in some other woman or who were already married. Should the situation reveal that the man had married a second time, the attraction would be greater than ever. (Her father had married again after her mother died.) But even in these instances the friendship could endure only a short time. She would soon find some trivial thing which would debar these men from any further intimacy. At first glance this would seem to prove Stekel's theory of the homosexual mechanism, that through these men she was trying to reach the "other woman". Considering the strong fixation she displayed toward the father, and the additional nutritional trend it took, I feel that this played a minor part in the mechanism. We know that prostitutes, licit or illicit, are notorious for their marked homosexual tendencies, and this mechanism, which Stekel lays so much stress upon, may have been a factor, but it seems as though the father identification were the more important. Had it really been an endeavor to reach a homosexual love object by way of a heterosexual one, she would have continued until she had reached her goal, for the craving would then have outweighed the taboo.

We must also consider the feeling of guilt she had in these cases. Primarily the guilt of wronging the "other woman", but this would be offset by the joy of overcoming a rival. A realization of her attempt to reach an incest object, namely, the father, would entail a far greater guilt. To protect herself from this guilt she would first prove that the man was not the father—not as able or kind or clever or beautiful or honest or just. She would follow this by fleeing from the love object. For though she would disprove that it was the father, she would be appraised of her tendency by the pattern upon

which she had based her selection, and would realize that originally she had sought the father image. Struggling thus between the two tendencies, the craving for the father and the fear of a father-daughter union, she would be left in doubt. As long as the doubt was present she could not handle the situation. The only alternative was flight.

Barely touching the homosexual component, we see how complicated it may be. An apparent homosexual object may be invested with strong heterosexual traits, an apparent heterosexual object may be selected to satisfy homosexual cravings. Apparently every love object serves to satisfy a variety of components, narcissistic through primary identification, then homosexual, and finally heterosexual.

At first glance the classification I have indicated may seem complex, but it is of practical clinical value as an aid in determining the patterns which are followed in the life histories of our patients. The uses of this classification are to be found alike in conscious activities or in unconscious material, dreams, etc. Dr. Smith Ely Jelliffe (5) originally formulated this classification of the sadomasochistic components of homosexuality.

MASOCHISM

Any consideration of masochism must seek its source in sadism. The sadistic element is closely bound up with the anal segment. Biologically it may be argued that at first the bowel control is a purely reflex one, and it is not until a certain neuromuscular integration begins that the control of the fecal bowel content occurs. To meet this objection one must consider the development of entity. Evidence seems to show that the anal control takes place prior to a complete establishment of the ego, and we must admit that the ego would tend to incorporate experiences prior to its own recognition. Therefore it may be that the masochistic element is a regression to a level of lack of bowel control. It is as though the organism said: "I will let my bowels go of their own accord. I shall not try to control them." In other words: "I shall not try to dominate the situation." Or as though the other person were identified with oneself, when the formula would be: "I will let my feces cover the diaper—I will let the feces of the love object cover me." When the sadism is turned on oneself (a common form of autoerotic masochism): "I will cover myself with my own feces."

Puppy dogs furnish a bit of phylogenetic evidence for this; as a sign of submission to older or stronger dogs, they will lie on their backs and urinate upon themselves. Of interest in this connection is

the excessive control older dogs have over their urinary functions, and the sexual and combative or aggressive significance that is attached to it. Vulgar figures of speech often embody truths expressed with dynamic accuracy. In connection with the hypothesis I have suggested regarding masochism I quote a few that come to mind: "I knocked the shit out of him" "I will scare him shitless". Phrases in common usage expressing the sadistic component overcoming the masochistic. Frequently they are used in so-called bluff in an attempt to bring out the masochistic component. The expression "He was so scared he shit himself" gives another phase. These seem to indicate a realization of a reversion to a level prior to that of sphincter control, the level I have already designated as the possible primary source of a masochistic trend. It is well enough to attribute the analerotic reaction content of these street expressions to fear alone, but that hardly answers the entire question. Fear as a reaction may be expressed in flight, fight, circumvention, and many other ways. In this case lack of sphincter control in connection with fear may be looked upon as an admission of defeat; a sign of submission, as in the aforementioned case of the puppies, it is a symbol of masochism. Sadism, the opposite element, expresses itself in an attitude which insists upon controlling the situation, feces, or what not—the attitude of the aggressor.

Coming back to the infant, we may then consider that the aggressive or sadistic anal control, being related to a realization of the power or "me" in the child, as well as being the symbolic pathway of greater power, is capable of transformation into constructive channels, and therefore is biologically the more adult. But masochism also has its constructive uses. It is an essential element in the life of the individual, enabling him to make adjustments with his personal and cultural surroundings.

This particular analerotic phase of masochism was brought to my attention from a consideration of the factors at work in the make-up of the patients whose dreams I have given in this paper. We should not neglect in our general consideration of masochism the element of self-punishment which arises from the death wish of a rival. This, too, is of primary importance.

We must ask in considering a pathological masochistic situation what the person is attempting to accomplish. We cannot try to reconcile his goal with any reality principle, for it may be a fictitious one and serve only to gratify a pleasure craving. This is especially true where masochism reaches a destructive or pathological level.

Using the hypothesis that a goal is sought, we can go on to say

that the wish is present to reach the goal. This enables us to use the phrase "I want". We may then put the words, "I want to be strong", into the mouth of the sadist, or "I want to be powerful". When the hate element predominates he will add: "I want to be powerful so I can destroy." If he be guided by a constructive motive, such as love or his own self-respect, he will then change it to: "I want to be powerful so I may build." The same energy may be turned into diametrically opposite directions.

Passing on to the formula for the masochist—(as applied to the particular type I am considering at this moment, although I think it has a bearing on all masochistic trends which have a pathological inclination)—"I want to be weak so I may be destroyed." Why does he seek weakness or destruction? Our first answer is that by so punishing himself he eases his conscience of his wish to destroy the other fellow. (I set down this answer with no pretense that it is a new finding, but merely to indicate that I am not overlooking it.) In the cases herein presented we are obliged to add to that answer that the wish to be weak is brought about also by the desire to secure nourishment—nourishment from the "golden phallus". The consideration of the "golden phallus" as I have presented it stresses the nutritional or self-preservation element, but I will reiterate, to avoid any false impression, that *it cannot be separated from the sexual elements*. The cementing of the two is brought out in innumerable symbolic ways, one of which we have already considered in studying the symbolism of the dreams cited.

Reconstructing the thought of the masochist, we see that he wishes to be weak so that he may be dependent for nourishment on someone whom he feels to be stronger than himself. This strong personage is represented by the "golden phallus", usually the strong rich father. If the masochist were strong it would put him in an incongruous position were he to lean upon or seek support from the "golden phallus". Metaphorically speaking, he would be a beggar soliciting alms in a dress suit and top hat. As the beggar whines in his most pitiful fashion, so he seeks sympathy (love) by his show of weakness. This is, of course, a bit of byplay rather than a prime motivating factor, but food is what is wanted, food without productive effort, food from the mother-father-sun. And I am inclined to feel that the nutritional element comprises the main portion of the love or sympathy the patient craves. In order that a state of impotence and final dependence may be reached, his entire energy turns into channels of self-destruction, until at length the mother or father, nipple or "golden phallus", will be forced to maintain him

and supply his nourishment. The babe is crying for the breast. In these cases the person is so engrossed in self-pity and self-love that there is little real craving for any affection from outside sources. On the surface these patients seem to demand it, but analysis will show that it is only on the basis of their being able to project their own self-pity or love to the other person and so have it reflected to them. It is a form of narcissism directed back upon the subject through a process of identification, much the same process which is indulged in by the paranoiac on a sadistic or hate basis. But it does seem in these cases that the nutritional element, which is closely allied with a sexual element, has arrested the development of the libido at a nutritional level, instead of allowing it to evolve into the sexual sphere. In terms of maturity the metabolic processes involved in nutrition probably develop at an earlier date than those of the genitosexual sphere and there remain fixed. Nevertheless the sexual roots and impulses are just as deeply implanted and cannot be separated with impunity. It is when we look upon this condition as an ontogenetic regression that the nutritional factors stand out in bolder relief. From the practical point of view I wish to reiterate—they cannot be separated.

THE PROSTITUTE ELEMENT

Whenever we are led to the consideration of that universal type of adjustment made upon the rule of pleasure, sustenance, or gain through the effort of someone else, we are confronted with varying degrees of the prostitute element. This element, in short, is a regression to any one of a series of levels of infantile dependence. This is not a new point of view, but I doubt if its universality has been sufficiently stressed. In the cases I have cited, I feel that it has reached a frankly pathological level and has attached itself to the centralized symbol of the "golden phallus".

In a study of a series of cases of frank male homosexuality and in a few cases of fellatio compulsions in women I was able to trace the genesis much as I have outlined it in this paper.

SADISM

Naturally one cannot have masochistic traits in abundance without a fair balance of sadistic ones. In these instances I found the sadistic ones rather deeply repressed, creeping out mainly in castration fantasies. Castration in some ways would defeat the very purpose the patients were unconsciously trying to achieve. It would be "killing the goose that laid the golden egg". Yet the very

ambivalence that biologically attempts a balance between constructive and destructive tendencies must be considered as being constantly active. Were this not true, as will be ceded by those who consider the relationship of the workings of the psyche and the body, the organism would quickly succumb.

CONCLUSIONS

Summing up, I do not wish to undervalue the various factors which have been emphasized by other workers, the analerotic, sadistic, homosexual, castrative, and, most important of all, the Oedipus situation. The manifold avenues that ramify from this will remain. Long before Sophocles wrote his great tragedy the problem was a living reality. Since then there has been no change.

The question of masochism, as outlined in this paper, has also a broader basis of interpretation than has generally been considered, both as to the genesis of its ontogenetic and phylogenetic development and as to the many powerful infantile uses it may be put to.

If anything, I wish to emphasize the fact that a simple dream, similar to any I have cited, can lead into so many vital channels. No doubt there are many that I have overlooked.

The one point I should like to stress is the possible broader concept of the symbolism of gold; that we are not justified in stopping when we have interpreted it to mean the sun or father. We must go a step farther and discover in turn what the father or sun represents. A tabooed love object, homo- or hetero-sexual, a powerful rival; a pattern for purposes of identification; a person of authority from whom emancipation cannot be obtained; or sustenance—bread. Each and every one of these possibilities demands careful consideration, for behind the "golden phallus" lie all these and probably many more.

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A SERIES OF CLINICAL NOTES ON HEADACHE

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One of the most baffling problems in medical therapeutics is that dealing with the treatment of headaches. The main reason for this lies in the failure to detect the exact etiology of headaches, and, strange to say, the causal factor, the psychic, which should most obviously, because of its frequency, force itself upon medical practitioners, is the one most neglected. The following eight cases is a series in which the complaint, headache, was particularly distressing and in some cases the patient was incapacitated for work.

Headache, in fact, was the "disease" of the soul for which relief was sought after all sorts of futile attempts had been made along the lines of orthodox rules of treatment. This paper is intended as a contribution to the subject of therapy of headaches and a plea for the investigation, *i.e.*, by the psychoanalytic method, of exact psychic factors involved in obstinate cases, for it is only in this way that cure can be hoped for. I do not intend to survey the entire field concerning headaches but merely to present in briefest form the cases which have come to me during a period of about six months, and to demonstrate the varied applicability of psychoanalysis. All cases except the second have been completely analyzed and the results have been entirely successful.

Case 1: Mr. P., a skilled workman, is thirty-eight years of age and has had headache of an unusually persistent type for the past two years. It is present day and night, sometimes maddening in character but sometimes only a small remnant of it hangs on. The pain is usually situated in the left temporal region and at intervals shoots through the head to the right side. Sometimes a particularly intense pain is localized in the left parietal region, from which it spreads forwards in an unvarying path into the region of the left eye and causes an unpleasant degree of photophobia. At the fifth session I suddenly conceived the idea that these manifestations occurring in a man in the most dire economic circumstances, about which he had spoken in the preceding hours, could quite feasibly represent impassioned thoughts of suicide by shooting himself through the head. I

therefore explained to him that this manifestation arose from a suicide fantasy in which he would point the pistol at the left temporal region and shoot himself through the head, or point it at the left parietal region and shoot through *via* the left eye, *i.e.*, the bullet would follow the same path indicated by the course of the shooting pains. The next day he brought the following dream, which confirmed my explanation:

Dream: I saw a man with a knife. I said to him: "Give it to me so I can kill myself." He replied that I could have either this knife or an iron pointed instrument which he held in his hand, and that I could thrust the iron point into my head at the site of the headache and then all would be over at once: I would be dead. I was awakened by a particularly intense headache.

Interpretation: The suicide motive and its association with the headache in this dream is obvious.

Two days later the headache had practically disappeared, to the great relief and astonishment of the patient. Within a week all had disappeared. I saw the patient over seven months later and there had never been any relapse.

I may remark that the patient's analysis later disclosed the presence of a fantasy of killing his wife and three sons in addition to that of suicide.

Case 2: Mr. H., a machinist, twenty-three years of age, complained of an unrelenting headache which had been present for the past nine months. All forms of treatment had not given any relief. He had many sleepless nights. The pain was localized between the right and left temporal regions. At the first visits, I was able to recognize several distinct points of similarity to the first case, and so without hesitation I explained to the patient that his headache was due to incessant brooding about shooting himself. The patient at once confirmed this by telling me about such thoughts which seemed to force themselves upon his attention, but which he constantly tried to fight off. Within the following three days he was entirely free from the headache and for this he was deeply grateful. After the eighth session he stopped treatment because he considered the complaint for which he sought treatment had been removed. The analysis, as far as it went, foreshadowed a strong homosexual basis.

Case 3: A male teacher, age thirty-three, sought treatment for the same complaint as in the other two cases, which had been a source of more or less constant annoyance for the past six years. The headache was attended by a peculiar cramp-like sensation

throughout the head, more strong in the evening. The patient frequently remarked to me that he hoped that death would overtake him at night so that he would not have to get up again, etc. The entire manifestation disappeared after a deeply buried complex of incest, combined with a criminal component and thoughts of suicide, had been disclosed to him in an analysis lasting ten weeks.

Case 4: A married woman, age thirty, while still in the course of her analysis, suddenly stopped her visits for about three weeks. When she returned she related to me how she had been confined to her bed with a malicious form of headache. The pain was focused in the region behind the eyes and extended laterally to both the right and the left temporal regions. At times the pain was so strong that she felt as though the eyes would be pushed out of the orbits; at other times the pressure extended up and backward so as to give the impression that the top of her head would burst, or that the head would burst from all sides. The description given of the head symptoms was strikingly similar to what one frequently observes in tubercular meningitis at a certain stage. She then told me of a number of recent events which had strongly affected her: that she had been abused and threatened with violence by her landlady; that her husband had a liaison with another woman which aroused a ravishing jealousy, etc. She also had worried a great deal, for some unknown reason, she thought, about her husband, fearing that he would commit suicide by shooting himself through the head. At the time of her resumed visits these inciting incidents had lost their original intensity and so the headache had about disappeared. The association of the headache with suicide is made clearly evident by the clue given in regard to her fears about her husband's suicide: that she wished she could shoot him for his unfaithfulness and the wish directed against him recoiled against herself, *i.e.*, by retaliation. The patient had a very strongly developed sadistic component, as was shown in the analysis.

Case 5: A woman journalist, age thirty, was driven into frantic moods at irregular intervals for the past five years by a peculiar type of headache which induced the sensation as though the whole of one side of the head were being forcibly torn away. Sometimes a sharp pain was localized in a small spot, the size of a dime, in one of the temporal regions. At intervals the pain would dart across to the opposite side. The psychoanalytic setting of this manifestation induced me again to revert to the explanation of suicide. Immediately after I had given this explanation she had many dreams about

shooting herself and about her husband doing the same to himself. One of her stereotyped dreams was that of a wildcat leaping upon her and gnawing viciously at the painful spot in the side of her head, *i.e.*, in the temporal region. This is an expression of the presence of a wild, uncontrolled impulse to commit suicide. This dream also signifies that some wild criminal impulse sought an escape. The subsequent part of the analysis revealed this to be true. After a short interval the headache was dispersed, and it rarely returned during the remainder of the period of observation of over three months, and when it did recognition of the underlying suicidal motive served to check it at once.

Case 6: Mr. B., a cabinetmaker, age thirty-two, had suffered for the past two years from headaches that greatly handicapped his efficiency when at work and feared that if he were unable to gain relief soon he would be entirely incapacitated in the near future. The pain was very strong in the intertemporal region, and at times when it was particularly intense it involved the entire frontal area. The pain often awakened him suddenly from a deep sleep. During the analysis a very strong criminal and suicidal tendency was disclosed which he had not admitted to himself before. The exact etiology having been determined in the course of three months' analysis, and the appropriate explanation given, the headaches were quickly and completely suspended so that the patient was able to resume work in his former efficient capacity and to live in contentment.

Case 7: Mr. V., a twenty-six-year-old epileptic, complained of a peculiar buzzing sound in both parietal regions. At night before falling asleep this buzzing increased to such a pitch as to feel as though the "brain were being shaken by an aeroplane motor". Over the area where he sensed the buzzing, he felt a gentle bilateral pressure against the bone. This phenomenon had been present nearly every night for the past five years. It occurred infrequently by day; a number of times it came on during sessions with me. On one of these occasions I availed myself of the opportunity to explain that a suicide motive was the underlying cause. During my discussion of this manifestation the buzzing and jarring and feeling of pressure suddenly and mysteriously ceased, greatly to the relief and amazement of the patient. Since this time there has been only a rare recurrence, and even at such times in an attenuated form. This occurred in the fourth month of a six months' analysis.

Case 8: Mr. H., a compulsion case, forty-five years of age, complained of an aggravating feeling of pressure in two spots, one just in front of each ear. There was little or no headache or pain. In the course of the analysis I learned about what he termed his "inner voice" and every day this inner voice denounced his wife in the most shameful terms. I called his attention to the possibility that the feeling of the two pressure spots signified a wish to close his ears against such unpleasant and sordid remarks. Shortly after that he was surprised to find the pressure spot less noticeable, and then finally vanish.

* * * * *

I would like to append two cases in which toothache was a prominent symptom arising from a psychic cause:

Case 1: Mr. D. was awakened one night by a most painful tooth, but, strange to say, he did not know which tooth. And then he became aware that the pain had occurred simultaneously with a dream and ended at once with the conclusion of the dream. The dream pictured the analyst as a dentist probing about in a painful cavity in a tooth, *i.e.*, probing the roots of his complex which happened to be one of extreme sadism. The toothache was merely of incidental occurrence in the midst of a long analysis.

Case 2: A young Jewess complained of pain involving several teeth. These teeth were always of the upper jaw and all were confined either to the left or the right side, never on both sides at the same time, and changed from one side to the other from day to day. Her dentist had been unable to give any relief. This phenomenon was only a part of the clinical picture in which there were generalized pains of the body involving many muscles and joints. In the course of the analysis the toothache, as well as the pains of the body (conversion hysteria), completely vanished. The conversion hysteria arose from an unhappy marriage in which the patient disliked to cook and attend to the household duties, etc., for her husband.

SPECIAL REVIEW

THE RE-CREATING OF THE INDIVIDUAL *

BY FLOYD H. ALLPORT

The manifold opportunity for originality and diversity of interpretation which psychoanalysis opens to its adherents constitutes both its fascination and its peculiar weakness. A wealth of material touching the deepest sources of human life is revealed; but as to what all this material means we are still without an adequate and final knowledge. To the well-known principles of Freud, Dr. Hinkle proposes to add a wider interpretation patterned somewhat after the Jung school. Accepting the fact that symbols can be traced in part to specific and concrete sexual trends of an infantile level, there is still a wider meaning of the symbol for the life of the individual. The particular symbol employed may be drawn either from the personal unconscious (repressed elements) of the individual mind, or from the *collective unconscious* out of which the individual by a long process of struggle has achieved a differentiation of his own "psychic functions" and his personality. Dr. Hinkle believes that "unconscious drawings" as well as dreams may be made to show these innately developed symbols of the great forces of nature (*e.g.*, sex and fertility) in terms as universal and old as mankind. These symbols are (she thinks) entirely apart from anything the individual has experienced, and are the undifferentiated products of the collective life of primitive man. Many readers, including the reviewer, cannot accept this sweeping endorsement of innate ideas. Yet it must be admitted that the drawings presented, many of them possessing a mysterious potency and charm, compel more than a passing thought. We need, of course, a thorough associational and genetic study of the mental condition producing these works before we ascribe them to an inherited unconscious mental content. Much of the symbolism denoting birth and regression Dr. Hinkle would carry back to the struggle to free one's self from the great undifferentiated mass of the collective unconscious, which comprises the

*The Re-Creating of the Individual. A Study of Psychological Types and Their Relation to Psychoanalysis. By Beatrice M. Hinkle, M.D. New York: Harcourt, Brace and Company, 1923. Pp. xiii + 465. Illustrated.

original life force, ambivalently creative and destructive, and without moral law or personal consciousness.

A more definite example will show the true significance of this work for psychoanalytic interpretation. Phallic and erotic symbols are regarded by Freud as evidence of specific libido fixations upon self or other persons at various infantile levels. To disclose to the patient these meanings is to bring about a cure of the psychoneurosis. According to Dr. Hinkle, these factors may be present, but the phantasy or dream containing this symbolism has also a present and a forward-looking significance for the individual. It shows not only a specific trauma in the past, but a whole trend of development. It is not only an event or a fixation, which is repressed and in the unconscious, but a full-blown phase of character and adult interest. Thus a woman who, because of a homosexual fixation upon the mother, represses the mother complex, would in the opinion of the author be consigning to the unconscious the whole feminine and maternal side of her personality, and would be developing the more masculine components. The treatment of this case would consist not only in the process of recovering the repressed mother fixation, but in pointing out the one-sided character of the individual's development, and conducting a process of reëducation of the character as a whole.

Most psychoanalysts would no doubt agree that this is a valuable supplement to the concrete formulation of Freud. The symbol may mean both the specific event in early life and the broader course of development through subsequent years. This view is supported by the collective interpretation of symbols, as in the following example: A symbol representing the female genital would connote for Freud some definite and infantile sex experience. For Dr. Hinkle it would in addition stand for female qualities in general, or for power or fertility; since in the frank primitive mind, closely in touch with the powers of nature, sexual symbolism was adopted to indicate potency *of a general type*. A tree or plant thus means *directly* fertility or power to the unconscious of modern man, its phallic connotation being derived from the primitive collective unconscious, rather than from the personal unconscious of the individual. The symbolic connotation is thus the *true* connotation; and it refers rather to general developmental trends of personality than to specific sexual events in the past life of the patient.

In order to substantiate this view of symbolism the collective hypothesis becomes, for the early years, almost indispensable; for

one could scarcely suppose that in the meager experience and limited intelligence of the child we could find the grounds for the elaboration of these wide cosmic metaphors. A research problem of some interest is here indicated. In the absence of such research we may conclude that the broader type of symbolization advocated by the author really develops in the phantasy life of the more mature years. If this is true, we can accept the generalized and forward looking interpretation without the necessity of adopting the hypothesis of the racial unconscious.

But here, again, this interpretation must supplement, rather than replace, that of the Freudian school. Throughout the book the central fact of both the psychoanalytic and the behavioristic interpretation of neurosis is strangely minimized. This fact is *conflict*. And here, upon the *causal* aspect, the reviewer feels that the work of both Jung and Hinkle is most inadequate. What, we may inquire, is the *origin* of the unconscious? Why do we have repression and dissociation? Why should such vicarious outlets as dreams, phantasies, and neurotic symptoms occur at all? Dr. Hinkle's reply would be that the unconscious is the original state of mind and that we have achieved the modern and personal *consciousness* only by a process of differentiation of psychic functions (intelligence, feeling, etc.). The cause of neurotic manifestations she would say lies in the fact that an individual possessing a certain innately determined "type" is forced by circumstances to play a rôle which is incompatible with this type or which presents difficulties which a person of such limitations cannot surmount. Further, the struggle which ensues involves an interplay between the elements of the personal and the collective unconscious. Old conflicts peculiar to the race rather than to the individual are likely to emerge.

According to Freudian and behavior psychology (though the two approach the matter from widely different standpoints), the cause of repression and neurosis is the *conflict* between incompatible drives *within the individual*, conflicts, that is, which occur *during his lifetime*. There may be, of course, a foundation of general constitutional instability. Dr. Hinkle's account therefore differs from this in two important respects: (1) Neurosis is a continuation in the individual of the struggles and the symbolism developing through the history of the human race; and (2) deeper than the conflict in the individual, and indeed, in causal relation to it, we have the problem of the general psychological type to which the person belongs. Inheritance rather than infantile experience, and general character

pattern rather than specific traumatic incident, are thus the basic factors. The reader will here recognize an affinity with Jung, who also interprets conflict in general rather than specific terms, and ascribes the personality of the individual to the mutual reinforcement and repression of such type formations as introversion and extroversion and of such functions as intellect, feeling, sensation, and intuition. The Freudian would probably assert that indulgence in these generalities is the "personal resistance" of the theorist against facing the specific conflicts underlying character formation in his own life.

From the standpoint of the woman (and Dr. Hinkle seems to be the first signal exponent of the woman's viewpoint in psychoanalysis), this reply of the Freudian school cannot be accepted without qualification. Unbiased observers must admit a difference between the sexes in the outlook upon sexual life and life problems in general. The greater permanence and diffusion of the love interest in woman, and its less specifically conscious character, are brought out by Dr. Hinkle. Her chapter upon masculine and feminine psychology will repay careful reading. How much of this difference is due to innate qualities and how much to factors of environmental social pressure, differing for the two sexes, is an important question for future research. Certainly Dr. Hinkle's discussion of symbolism and reintegration possesses a note of validity for the psychology of woman which seems to apply less adequately to the male neurosis. Research, again, is needed upon possible sex differences in the interpretation of symbols, and research in the conduct of which the feminine viewpoint is adequately represented. Psychoanalysis, and in fact psychology as a whole, are at present notoriously man-made. This criticism does not imply that scientific truth is different for the two sexes, but that each sex has certain collective biases which, like all prejudices, prevent the discovery of certain portions of the truth.

We may now return to the problem of the "psychological types", which is Dr. Hinkle's chief contribution. Without being arbitrary in the labelling of individuals, the author recognizes six classifications. There are, first, the *simple extravert* and the *simple introvert*, defined in the manner which has become current psychoanalytic usage. The former is exemplified by Theodore Roosevelt, the latter by Woodrow Wilson. "Extravert" and "introvert" are terms having to do with the direction of "flow of the libido". But regardless of whether one attacks reality or withdraws from it, one

may be interested in reducing reality either to the hard concrete facts of sensation or to the life of feeling and imagination. And so there cuts across the classification of extraversion-introversion another division, that, namely, into the *objective* and the *subjective*. The *objective extravert's* chief functions for grasping reality are sensation and thought, with the emphasis upon the perceptual side. This type is dominated by an interest in cold fact, divorced from sentiment or personal valuation. England as a nation, as well as its symbol, John Bull, exemplifies this class. The *objective introvert* sees the world through thought and sensation, dealing chiefly with thought. It is true that the prevailing attitude may be protective and self-centered, but the field of operation of the self-tendencies is the outer world. Through rational constructions the objective introvert therefore reinterprets the world to suit his own nature. His central philosophy springs from within, but his field of operations lies without. The best national illustration is to be found in Germany, with its absolutist philosophy objectified in the aim of propagation of world *kultur*. Both objective types lack the richness of the experience of self which distinguishes the subjective types. They are lacking in imagination.

The subjective types are subdivided into *subjective extravert* and *emotional introvert*. From another standpoint these two subtypes might be regarded as the extraverted and the introverted *neurotics*. Their subjectivity and heightened emotionality render them unstable. In the emotional introvert the feelings are released for action; but they reflect rather the desires of the subject than the actual reality of the object. The ability of the individual for adaptation is therefore slight. The subjective extravert, having a better grasp of outward reality, though somewhat controlled by inner emotional disturbance, is on the whole better adapted than the emotional introvert. He is likely, however, under strain to produce neurotic manifestations similar to those of the latter. Inferiority feelings are likely to form a portion of this response. There is much less insight of the patient into his own feelings than in the case of the emotional introvert. A number of interesting case studies presented at length illustrate the two subjective types.

The distinction between the various types is not always easy to keep in mind. The reviewer believes that there is something particularly valid in the forms of personality differentiated by Dr. Hinkle; but that a somewhat simpler scheme may serve to bring them into greater relief. Using an irregular triangle, instead of the

quadrilateral figure of Hinkle, we may place the extreme objective-minded type, regardless of whether introvert or extravert, at an apex farther distant from the other two than the latter are from each other. Upon one of the remaining apices we may place the extreme of introversion, and upon the other the extreme of extraversion. These latter points may both be considered as the subjective types. In their neurotic instability they have, as Dr. Hinkle recognizes, a common factor; hence they lie nearer to each other than to the objective type. In the reviewer's opinion both are based upon mental (*i.e.*, neural) conflict. They form two different ways in which unstable individuals react under the stress of psychoneurosis. Although we explain the neurosis (in opposition to the author) as due to conflict, it is of course granted that we have not accounted for the existence of the two types, extravert and introvert, who under the strain of "subjectivity" react in their peculiar fashions. There may be hereditary factors here, as the author contends. We should not, however, overlook early genetic considerations. On the whole the origin of these two types still remains a fascinating mystery.

The objective type can be denoted as having extravert or introvert tendencies by following a little way along the appropriate side of our triangle toward the extravert or introvert apex. These two forms may exist to some extent without "subjectivity" (which for us means *in the absence of conflict*). This fact, which follows from Dr. Hinkle's scheme, is a valuable contribution; for the fundamental character of the types has heretofore been deduced from contrasted forms of neuroses or insanity. The inference has been that the world is divided into two classes, extravert and introvert, both of which are abnormal! It seems important, however, to group the two objective types as one, in contrast, through the relative absence of conflict, with the subjective. It is only in the extreme form, that is, under conflict and dissociation, that introversion and extraversion stand out as personality formations which dominate the entire behavior of the individual. This emphasis differs somewhat from that of the author.

Dr. Hinkle speaks of the two subjective forms as "bisexual types", since in them we see an instability and struggle for dominance between the masculine and feminine components of the personality. In many cases *identification* with the parent, and growing up under the "father-symbol" or the "mother-symbol" emphasize that sex component which ought, according to the individual's type, to remain subordinate. This may also occur in part through a com-

pensatory striving. The result is that the individual arrives at maturity with the compulsion to assume the rôle of a type for which he is unfitted. There are cases also of women growing up as a son under the father symbol, and becoming thereby unfitted for the duties of wife and mother in their married careers. A similar homosexual tendency occurs through identification of the son with the mother.

These interpretations, and the cases given in support, are, in the reviewer's opinion, substantial contributions. It must, however, be admitted that the problem of causation is not adequately treated. From what source comes the identification with the parent of the opposite sex? That it is an overcorrection for one's own type is insufficient motivation. The cruelty or austerity of the parent of the same sex may be a contributing cause, but it is not in itself a sufficient explanation. Why, then, should we not accept the simple fact of parent-fixation, which acquires as love object the parent of the other sex and through submission toward the loved one establishes suggestibility and identification with the personality and sex of that parent? Hostility to the parent of the same sex, combined with constitutional frailty, would prevent both the emulation of that parent and the typical *Œdipus* attempt at replacement, and would thus help to determine the development in the direction of the parent of opposite sex. The predisposing cause would thus be only a general weakness, not a propensity to assume the characteristics of a definite type. Given this basis of conflict, repressed parent-fixation, and identification, there would develop a type marked by inadequacies in coping with the demands of marital and social life. The defense formations become a part of the personality. According to Dr. Hinkle, the psychological type is the causal factor behind the conflict in the neurotic; but according to the viewpoint just advanced the conflict is the cause of the development of the psychological type. This direct opposition of statement is perhaps a good summary of the contrast in point of view between the schools of Jung and Freud.

Some measure of reconciliation may be found in recognizing the causal rôle of type in the *later* development of the individual. Thus the conflict and dissociation may be thought of as having determined the original tendency of growth and led to the formation of a relatively integrated, and perhaps compensatory personality. This integration in the behavior pattern as a whole would then act in turn as a cause determining a course of action consistent with itself.

This is perhaps what the neurotic means by insisting, when confronted with one of his defense reactions, that it is just 'a part of himself' to behave in that fashion. This compromise would allow a place for many of Dr. Hinkle's applications of the type notion without invalidating the secure foundation of Freud's deterministic scheme.

The reader who has followed thus far will be impressed by the extraordinary fertility of *The Re-creating of the Individual* in problems calling for new types of research and in broader and more searching conceptions of theory. In spite of a dogmatism prevalent in some quarters, the riddle of the neurosis and of human personality is not yet solved. In addition to a wholesome challenge of current assumptions, Dr. Hinkle has contributed to its solution such important concepts as the broader interpretation of symbols, the significance of type in conflict and personal development, the characterial value of psychoanalytic treatment, and the woman's point of view.

ABSTRACTS

IMAGO

**Zeitschrift für Anwendung der Psychoanalyse auf die
Geisteswissenschaften**

(Vol. VII, No. 3)

ABSTRACTED BY LOUISE BRINK

NEW YORK, N. Y.

1. Psychoanalytic Points of View Regarding the Juridic Concept of "Guilt." DR. GÉZA DUKES.
2. Psychoanalytic Points of View Regarding the Psychogenesis of Morality, Especially of the Moral Act. DR. CARL MÜLLER-BRAUNSCHWEIG.
3. The Development of a Child. MELANIE KLEIN.
4. The Self. DR. GÉZA RÖHEIM. (Continued.)

1. *The Juridic Concept of "Guilt."*—Dukes points out the service which psychoanalysis may be expected to render to the science of jurisprudence. The latter builds its theories of guilt upon the pillars of knowing and willing, that is, it questions whether the intention consisted in the idea of the criminal result or whether this result was actually willed, a distinction considered by some as only apparent. A psychological knowledge of psychic processes brings these two theories closer together. Psychoanalysis, coming upon such knowledge in the unconscious, finds a deeper and surer basis for the determinism of actions and finds also that actions apparently externally determined are really rooted in the psyche. The idea of the psychically accidental becomes an absurdity. Both conceptions of the idea of intention prove themselves psychological errors, the one which expressly postulates the willing, the other which holds the willing unnecessary in presence of the idea of the consequence. The author cites the Hungarian attitude as based upon the recognition of the presence of will wherever the result has been foreseen. This tacitly assumes an unconscious willing. Psychoanalysis goes further than this in its revelations of the nature of the content of the unconscious. It shows that unconsciousness of the motive of an action is not a question of psychic intensity but rather a matter of defense against consciousness of motives. Unconscious motives therefore may differ in nature from those of consciousness.

The practical question is that of responsibility for an action. This concerns not merely actions performed under loss of consciousness and

under evident mental disturbance but actions performed from motives cut off by purely inner psychic causes because of disharmony between consciousness and the unconscious. The question of responsibility must remain an open one until greater knowledge of the unconscious psychic life becomes the foundation of criminology. Practically considered, the question of punishment relates chiefly to the safeguarding of society but psychoanalysis shows that the deterrent effect of punishment is a wider and deeper one within the psyche than has been believed. It shows that the matter of responsibility cannot be a sharply defined one. The sense of guilt is not merely a sociological and penological construction but a psychic attitude easily acquired from the external world or native as an inheritance from past experiences of the race, with the effect of threats and punishments preserved in the unconscious. This attitude rises to consciousness after the committing of a crime. Freud has shown that this unconscious sense of guilt may even lead to the commission of a crime in order to obtain a discharge for it and a rationalization of it. The more usual inhibiting effect of this sense of guilt also is independent of the fact whether the responsibility toward punishment is present or not.

The idea of negligence has been as little clearly defined. Jurisprudence distinguishes a *culpa lata, luxuria*, when the culprit knew the result but thought it would not come to pass in this case and a *culpa levis* when no idea of the consequence enters. Again, the Hungarian law, through binding, defines negligence as "unconsciously unlawful will." Psychoanalysis, too, asks whether here the consequence was not unconsciously willed, recognizing that conscious and unconscious purposes do not coincide.

The actual result, Dukes points out, of this truer scientific estimate of guilt extends rather than limits the conception of the sense of guilt as well as that of the social danger involved. The individual situation thus discovered is difficult, however, to use as a basis for action. Yet a greater knowledge of the over-determination within the unconscious will bring the legal profession nearer the ideal of objective responsibility. Free association is not an unknown method to-day in criminology yet the criminal has not the same incentive to revealing himself that the neurotic has, who desires his cure. The criminal finds resistance to his advantage. Yet, Dukes suggests, analysis made after sentence had been passed would not be obstructed thus and would furnish not only material for knowledge of unconscious determination but would be of service in the therapy of the criminal.

2. *The Psychogenesis of Morality.*—The author discusses morality as a dynamic morality arising as a tension in regard to character or action between the ideal demanded and the instinctive life, which at first resists the ideal. He considers such morality not according to its content, which differs in different groups, but according to its form and as dependent

upon the action of various impulses not ordinarily considered as belonging to the moral. He finds it summed up in a feeling of responsibility toward an ideal demand; tension between the urge of the ideal demand and the instinctive tendencies opposed to this; the demand for a limitation of impulse or the renunciation of gratification; the demand for a self-determination independent of the influence of another.

The author looks upon habitual traits of character as arising from the transformation of instinctive energy, either through reaction formation or into the opposite of the original impulse or as sublimation of these impulses over to higher goals. The subject of his investigation is chiefly the moral act appearing as a momentary safeguard against the momentarily appearing wish. This represents the tendencies arising from the true instincts. With all impulses some energy is present which is not transformed and which is not bound, as with the excretory impulses. Both sublimation and reaction arise here while out of both sources direct wish energy also arises. Then the safeguarding must arise in the form of moral demands.

The difference is pointed out between the compulsion and this moral demand. The former is inexorable but the latter the work of the freely moving intellect and will. The compulsion represents assurance against unconscious impulses and wishes and is therefore almost uncontrollable, the moral control is exercised against tendencies preëminently conscious. Furthermore, it is applied to its own content not moved as in the compulsion to some indifferent object. The object of the moral demand is still fruitful while that of the compulsion is fixed; the latter is a private morality and turned from reality, the moral demand is of a social character and related to reality.

The beginning of this development is found in the child's learning of cleanliness where he learns to renounce his instinctive excretory pleasure and also to subordinate himself to authority, not to external authority alone but to an authority which he establishes over himself. Self-determination and independence follow, even that defiance of the authority of another which leads to independence. Other renunciations are early required of the child but these are more passively accepted. His more active coöperation is demanded in the establishment of cleanliness.

The social idea of a debt to be discharged arises, connecting this early lesson with the idea of a debt of money. The feces are the first debt to be discharged. Such a feeling precedes a sense of debt (guilt, Schuld, same word for both in German) in regard to the Oedipus complex and the guilt of masturbation. Here occurs the egoistic not-yielding of the self and its opposite, willing sacrifice of the self.

The anal-sadistic organization forms the ground of fixation for the compulsive neurotic because his morality is defending his relatively weak object love from the hostility bound with this anal-sadistic organization,

where his libido has been held. This anal-sadistic organization represents generally in humanity premature ego development so that love develops after the hate exercised here, and so most morality has its origin in the tension existing between the hostile impulses arising here and the building out of the object love.

As the individual measures himself with reality his primary narcissism is subjected to danger. Yet his successes in comparison with others equalize this injury. Part of his method of safeguarding himself, however, is through the ideal formation of a self not as he is but as he would be and this gives him a formula for moral effort. In part this ideal is built up through subordination to the parent or another member of the environment but in the moral act he becomes both the subordinating individual and the subordinated.

Müller-Braunschweig compares this ontogenetic with the phylogenetic building of the moral sense as Freud has traced the latter. Here the tension is a very actual one with actual struggle over the disputed object, the sex object between father and son. The actual conflict has yielded to control on both sides to serve practical considerations. The writer believes that racially the Oedipus complex has been more significant in the development of the moral while with the individual the lesson of cleanliness has displaced it. For in the latter the child learns to renounce something he has had actually, not merely in phantasy. This cleanliness factor is not without its place, too, in racial development, at work already even among lower animals.

3. *The Development of a Child*.—Klein's study comprises two papers upon the development of the child. She discusses first the effect upon the child's intellectual growth of his early sexual enlightenment and of the lessening of dependence upon authority. In the second paper she discusses the value of an early analysis with special attention to the resistances which the child manifests toward sexual enlightenment. She shows also how, in spite of the resistances, the child himself follows out the stimulus which a guarded analysis with its explanations has given and continues the discharge of the affect as he works out his complexes in play, story telling and dreams. The author's entire discussion is thus an instructive interweaving of an actual experience with a child and the conclusions drawn from this experience.

She believes that the sexual enlightenment should be begun in earliest years with strict truthfulness in answering the child's questions and in offering explanations suitable to the child's development. Thus, too great repression, with its possibility of a neurosis or of unfavorable traits of character, may be avoided and opportunity be given for freer sublimation and fuller and freer intellectual development. The child studied was about the age of five. He had been backward in his earlier development, was rather lacking in aggressiveness and slow in developing his sense of

reality. He had, however, a good practical memory and good power of adaptation and during the fifth year made rapid advance in the asking of questions. His questions were much concerned with the test of that which was real and that which was only story. He listened in part to sexual explanations but showed some resistance to acceptance of facts when first presented. He struggled for some time with the disturbance of the idea of omnipotence of thought in himself or his parents, evidently having to make a slow adjustment of his own to the disturbance of this infantile ideal. His parents held each a separate idea about God, which fact was frankly stated to the child when he questioned about the reality of God. This had an important and favorable influence upon the lessening of the authority of the parents and the child's gradual establishment of independent thinking and an authority over himself. The child set about testing various forms of reality for himself.

Klein discusses the activity of the impulse to knowledge in a child's life. She believes that this impulse both strengthens the sense of reality and when associated with the overcoming of the tendency to repression, as with the aid of analysis in the child, it leads to the establishment of new knowledge which is the child's own. This is also aided, as here, by the lessening of the parents' authority. The neurosis on the other hand results from the withdrawal of this impulse from sublimation to the repressed complexes. Sometimes question remains upon the surface but there is defense against going deep with the questions. There is inability to get into realities, the realities cannot be separated from authority. Others overcome a certain period of inhibition but fear before other questions still binds them to individual interests while they remain cut off from others. Others again have dragged the current things of everyday into the repression with the tabooed material and can be interested, therefore, only in big problems. Here the broad dimension of thinking suffers and attention is given only to the dimension of depth.

The attitude toward the authority of the parents, furthermore, will be that manifest toward all later authority. Resistance toward the child instead of understanding of him and coöperation with him lead to inhibition and repression in him either with resistance to authority or with submission to it, neither of which is independence. These effects are strengthened in many other ways, moral and ethical. This attitude is carried over upon God with a resultant binding of intellectual thought, while God is taken also to satisfy the craving for authority and for omnipotence of thought. The free thinking which would truly overcome the idea of omnipotence of thought can be attained only by being freed from overburdening repression and through control, not the rooting out, of instincts.

Klein reveals in the second part of her study how the features of the Oedipus complex withdrew the child's interest from his play, from story

telling or listening to stories, two favorite amusements, even from his proper eating and from his usual pleasure in his mother's society. Further sexual instruction was unwillingly received at the time. When, however, the child after a little had discharged his own affect through stories started by dreams, and through the expression of many phantasies in his plays and in his excretory performances, he was able to return to his playmates and all his occupations with renewed zest. His questions, which had been very superficial for a time, became once more concerned with obtaining knowledge and now he was ready to listen coöperatively to further sexual information, to which he had come in part by ways of his own. Special mention is made of his stomach fixation with the birth phantasies he had clustered about it in combination with an anal complex. This was particularly slow in yielding to treatment. Objections to certain kinds of food remained. The homosexual element was not absent here. It had been pushed in part to a conception of the devil.

Klein concludes on the whole that early analysis can have only a beneficial effect. She reviews the possible objections to it but shows that it does not lead to too great freedom in the manifestation of impulses and early ideas. It rather prevents these from being too much inhibited and repressed, making them instead more freely available for culture while it also releases intellectual activity. It awakened in the child under discussion a healthy aggressiveness and a comradeship with older people as well as with those of his own age, together with a healthy ambivalent attitude toward his parents. One danger had to be guarded against during the period of analysis, that of the child taking advantage of the analysis to absorb too much attention to himself, but this was easily met by firmness and regularity in regard to the time given to the analysis. It is pointed out that analysis often need be only an aid to other education and the suggestion is made that the existence of kindergartens with analysts upon their staff, present to watch and aid the children when the opportunity arises, would be an ideal condition. Klein finds from her experience recorded here that fairy tales are an aid to the child in working out his own complexes.

4. *The Self*.—(Continued.)

International Journal of Psycho-Analysis

ABSTRACTED BY SMITH ELY JELLIFFE, M.D.

Vol. III, No. 3, September, 1922)

1. Dreams and Telepathy. FREUD, S. 283-305.
2. Analysis of an Obsessional Neurosis in a Child. SOKOLNICKA, EUGENIA. 306-319.
3. The Significance of Stepping Over. RÔHEIM, G. 320-321.
4. Communications: Notes on Dr. Abraham's Article on the Female Castration Complex, JONES, E.; Three Dreams, HERBERT, S.; A Grammatical Error, BRYAN, D.
5. Abstracts; Book Reviews; Obituary: W. H. Rivers.

1. *Dreams and Telepathy.* FREUD, S. As are all of Freud's contributions, extremely terse and to the point, no abstract can do them full justice. This one is no exception. It is a paper read before the Vienna Psychoanalytic Society in which he first warns his hearers that he will not attempt to solve the problem, nor even express his own conclusions; even if he had them. All he expects to do is set himself the "modest task of examining the relation of telepathic occurrences, whatever may be their origin, to dreams: more exactly to our own theory of dreams." The general opinion has been that there is an intimate relation between dreams and telepathic phenomena. He would propound the view that the two have little to do with each other. Even if the existence of telepathic dreams were established there would be no need of altering the present psychoanalytic conception of dreams. His material is slight. He can not use his own dreams, as he states; he has not had a telepathic dream so far as he is aware. Certain dreams may have had prophetic semblances, and waking life has had "presentiments," but these have never been fulfilled and therefore have been better understood as "subjective anticipations." One dream seems to indicate the death of a son at the front. He returned however, unscathed. Another dream announced a misfortune; it seemed to prophesy the death of an eighty-seven year old mother of two nieces. She did not die. These negative cases he urges are not used to justify any preconceptions. They are related as bits of his own experience. Further he adds that in his twenty some years of analytic experience he has never had a telepathic dream in any of his patients, even though many re-

lated remarkable incidents which had made them believe in occult influences. He leaves it to others to explain such a fact. Neither is he embarrassed when asked about the published so-called telepathic dreams of the "psychic researchers." In none of these does he find any real attempt at dream analysis, hence their negligibility. He therefore limits his remarks to two communications from correspondents unknown to him.

The first is presented in a letter which details a lengthy dream, offered by the writer to Freud for "literary account" and "research purposes." This letter and the reply, which Freud remarks does not really afford the proper material for an analysis of the dream, occupies several pages and must be read in the original to make the communication really adequate. Notwithstanding its inadequacy from the analytic viewpoint the author picks out certain features which tend to show it is not "telepathic." The author's discussion shows more pregnantly than ever before the extreme complexities of the night life and the need for careful studious effort to understand these in their rich and varied manifestations. He alludes specifically to "night phantasies" which have not undergone the varied mechanisms of the usual dream condensations, distortions or dramatizations, etc., and are therefore pertinent material for modifications of his own hypotheses concerning the dream function. The antithesis of the inner mental life and the external objective reality, which latter is related to the "telepathic" function is not solved.

The second case belongs to a different type, Freud writes. It was not a telepathic dream but concerned a recurrent dream from childhood in a person who had had many telepathic experiences. He cites a letter which details a haunting dream of the thirty-seven year old correspondent persisting some "thirty to thirty-two" years. The writer seeks relief from the "haunting experience." She furthermore writes that during the dreadful recurrent dream she frequently falls out of bed and often hurts herself quite seriously. Then follows her account: The dream: *I see a tongue of land surrounded by water. The waves are driven to and fro by the surf. On this piece of land stands a palm tree, bent somewhat towards the water. A woman has her arm wound round the stem of the palm and is bending low towards the water, where a man is trying to reach the shore. At last she lies down on the ground, holds tightly to the palm tree with her left hand and stretches out her right hand as far as she can towards the man in the water, but without reaching him.* "At that point I fall out of bed and wake. I was about fifteen or sixteen years old when I realized that this woman was myself, and from that time I not only went through all the woman's apprehensions for the man but I stood there many a time as a third who was not taking part and only looked on. I dreamed

this dream too in separate scenes. As the interest in men awoke in me (eighteen to twenty years old), I tried to see the man's face; it was never possible. The foam hid everything but the neck and the back of the head. I have twice been engaged to be married, but the head and build were not those of either of the two men. Once, when I was lying in the hospital under the influence of paraldehyde, I saw the man's face, which I now always see in this dream. It was that of the doctor under whose care I was. I like him as a doctor but there was nothing more between us." Then some of her associations—not abstractable—follow in the account. To all this the author writes after he had made a partial analysis of the dream based upon the writer's scanty associations—which analysis is full of fertile suggestions, so closely written that they could only be copied out in detail: "I am now almost at the end of what I wish to tell you. I might, however, add the observation that the cases of telepathic messages or occurrences which have been discussed here are clearly connected with emotions belonging to the sphere of the Oedipus complex. This may sound startling; I do not intend to publish it as a great discovery, however. I would rather revert to the result we arrived at through investigating the dream I considered first. Telepathy has no relation to the essential nature of dreams; it can not deepen in any way what we already understand of them by analysis. On the other hand, psychoanalysis may do something to advance the study of telepathy, in so far as, by the help of its interpretations, many of the puzzling characteristics of telepathic phenomena may be rendered more intelligible to us; or other, still doubtful phenomena be for the first time definitely ascertained to be of a telepathic nature.

"There remains one element of the apparently intimate connection between telepathy and dreams to be considered: namely, the incontestable fact that sleep creates favorable conditions for telepathy. Sleep is not, it is true, indispensable to the accomplishment of the process—whether it originates in messages or in an unconscious activity of some kind. If you are not already aware of this, you will learn it from the instance given by our second correspondent, of the message coming from the young man between nine and ten in the morning. We must add, however, that no one has a right to take exception to telepathic occurrences on the ground that the event and the presentiment (or message) do not exactly coincide in astronomical time. It is perfectly conceivable that a telepathic message might arrive contemporaneously with the event and yet only penetrate to consciousness the following night during sleep (or even in waking life only after a while, during some pause in the usual mental activity). We are, as you know, of opinion that dream-formation itself does not necessarily wait for the onset of sleep to begin. Often the latent dream-thoughts may have been lying ready during the whole day, till at night they find the contact with the unconscious

wish that shapes them into a dream. But if the phenomenon of telepathy is only activity of the unconscious mind, then no fresh problem lies before us. The laws of unconscious mental life may then be taken for granted as applying to telepathy.

"Have I given you the impression that I am secretly inclined to support the reality of telepathy in the occult sense? If so, I should very much regret that it is so difficult to avoid giving such an impression. In reality, however, I was anxious to be strictly impartial. I have every reason to be so, for I have no opinion; I know nothing about it."

2. *Analysis of Obsessional Neurosis in a Child.* SOKOLNICKA, EUGENIA. No abstract can ever do justice to an analytic portrayal of a neurosis. Even the analytic portrayal itself, as every analyst of any experience knows, is but a fragment, an abstract, a mutilated torso of the work done, contracted because of necessary limitations. This story concerns a ten and a half year old boy, small, thin and with obsessions of not touching things. His mother had to dress him and feed him. If anyone, above all his mother, touched anything with one hand the object touched had to be put back in its former place, the same action carried out with the other hand, and then finally with both hands. If one object was placed beside another he became very nervous. If by accident he himself touched anything the mother must carry out the ceremonial. This ceremonial had many ramifications. Thus he was starved, because food might not have been put in in the proper way and hence was rejected. In feeding both feet had to be in proper line. He writhed in pain if any infringement of the various ceremonials took place. He would fall into unconsciousness, go in a rage, throw himself on the floor, tear the mother's clothes, twist her hands and even bite her. He would have a fit of convulsive sobbing and rest on a chair exhausted. One competent "neurologist" had called it epilepsy. When it was all over and he was made conscious of his actions he would weep and ask forgiveness. In these contrite periods he was "too good." In addition to his compulsions he had frequent headaches, and complained of a stone pressing on his chest. He was regarded as "gifted" although his intellectual activities were hampered by the headaches. The illness developed in the midst of great privations consequent upon the bolshevik revolution. Everybody in his environment was being "searched." The mother narrated his first symptoms as "lifting his feet and looking at the soles of his shoes." The child and mother were martyrs to the illness and many obsessive activities were uncovered in the analysis. He thus obtained exclusive possession of the mother. His relation to his father had undergone a distinct reversal from love to hate. He would not allow him to kiss him, would not go out with him, nor be in the house alone with him. His mother could not move from him.

The treatment lasted six weeks. It was a modified psychoanalysis. In the beginning there were no dreams—two to three weeks, and later the dreams were few. The contacts were therefore sympathetic and pedagogic. Two features of the obsessive acts are taken up. (1) Why if one object was placed upon another it affected him and why the space in front of an object to be moved had to be clear, and (2) why everything had to be touched by both hands. He was asked what came to his mind about the origin of these things. He told of an occurrence before he became ill, that wanting to climb out onto a balcony that ran around the house his sister's nurse forbade him. "God would punish him by not letting him grow up if he did it." He did it nevertheless. As to the "clear space" "the hand will grow shorter." He believed things grew this way once. ("It was clear to me from this that we were concerned with the breaking of a prohibition and the prevention of punishment by God. I soon learned how very firmly fixed was the child's belief in his own omnipotence, and how the whole illness and also his recovery lay in his and not in my power.") His mother had to do things to prevent her being ill. The study soon showed there was a secret taboo somewhere. No one must know it, or else it would not remain a secret. As yet nothing of sexual nature had appeared. He then spoke of a servant being married. As to what "marriage" meant to him "he was too little to know, he must not know." The analyst tried to show him this was a false idea. By trying not to think he gave himself headaches. She then explained in considerable detail the process of sexuality in ordinary terms of plant and animal biology. This gradually led to the "secret": "he had a friend in Minsk called Monja who said he possessed an armored motor car for use against the Bolsheviks. In it there was everything necessary for defeating the enemy and for escaping; the car was connected by electricity with Monja's house, and would appear as soon as there was danger." (A new version of "Table, table, lay yourself" from the fairy tales, equipped with all the most modern inventions!) "Monja intended to save the lives of his own and the little patient's family from the Bolsheviks by means of the car." This was only magic, and not apparently sexual.

Monja now became the subject of the discussions. Monja had told him how babies came by the "laying of the man on top of the woman." Monja was the forward child—he the timid child, who could only behave naughty like Monja while in his unconscious fits. Monja was the little patient's ideal and set fire to his sadistic activities. He told him about detective stories, and terrible surgical operations. The analysis proceeded slowly and one symptom replaced another but had a close affiliation. The "stone on the chest" was resolved as a guilty conscience. The unconscious attacks were harder to resolve. They were shown as

transgressions of parental inhibitions. Naughtiness was disguised by them, they were revenges on his mother who was so "naughty" as to create children with his father. The "make believe" character of these attacks was shown to him in the presence of his mother. The analyst then very cleverly provoked an attack, held him and demonstrated to him the conscious part of his activities. She then showed him his illness was made up of two parts, one real, unknown to him, and another which he was quite able to control. The latter had arisen from being spoiled, and this was his method of getting his own way. When this was explained to him, he was brought to his mother who promised not to pay any attention to his tantrums. He had to renounce the privilege of his illness. He struggled for a time and then gave in. His unconscious attacks then ceased. Similarly the mother's coöperation in opposing his response to his obsessive acts was worked out. The mother's illness, the analyst tells us, she does not go into.

Some dream analyses—unabstractable—now follow. There were only three of them. The first one showed that the vaunted innocence of childhood is one of those "conventional lies" of which society is so fond of deluding itself and of imposing upon childhood. The "father drives away the boys" because they don't want them to have intercourse with the mother was clearly revealed. The second dream analysis dealt with the theme of magic. He tries to overcome the father. His rage is an indication of his real impotence in overcoming the father. His masturbation began at four (inhibited by the mother prohibition "keeping his hands outside the bed-clothes") and the replacing phantasies were very difficult factors to handle. The patient frequently wanted to get away. His fear of castration came more and more prominently into the foreground. "Two hands," "two penes" to replace the one lost is the underlying motive of much of the obsessive act material.

Thus little by little the analyst led back to the "prohibited" balcony venture. The thing prohibited was onanism. The thing common to all of the obsessive acts was (1) *Touching*; a magic act or an enchantment, which makes possible the transgression of the prohibition (onanism, as a substitute for sexual intercourse); (2) *The Ceremony*; a magic disenchantment, which prevented the consequence of the touching (castration and illness, as a result of onanism). The writer then discusses ambivalent mechanisms in the child's yes-no reactions and concludes: "I have often asked myself how the rapid disappearance of the patient's apparently very serious condition is to be explained, and I have come to the following conclusions. In spite of the child's strong constitutional disposition to it, the obsessional neurosis had not had sufficient time to form itself into a well-established system; first because the patient was so young, and secondly because he so soon came for treatment—six

months after its development. Everything else in the illness except the obsessional neurosis was simply naughtiness which had hidden itself in a cowardly manner behind the hysterical components which always accompany the obsessional neuroses to a greater or less degree. The success of the treatment, which was due more to pedagogic-psychological methods, aided by the insight afforded by psychoanalytical knowledge, than to a methodical analysis, enables me to understand the means by which other psychotherapists outside psychoanalysis attain similar results. The chief factor in every successful mental and pedagogic cure is always the transference, even when used by doctors and educators either unsystematically or unconsciously. Psychoanalysis has made it possible, by means of the systematization of the transference, and of free association, to bring into consciousness the repressed material. If to these curative agents we add the pedagogic struggle with the secondary advantage through illness we have not only enriched the equipment of psychoanalytic therapy, but have probably turned everything that was found to be of use in other mental curative methods to account for our purposes."

3. *Stepping Over.* RÖHEIM, G. The author here refers to the preceding paper as an illustration of the effect of popular beliefs upon the development of a neurosis. Individual analysis and social anthropology have much to contribute to each other. In Dr. Sokolnicka's case the "child must not be lifted through the window because it will not grow any more." This was the nurse's statement, which in Mecklenburg has its analogue in the saying "one must not pass a child through a window, or it will stop growing." Also "a person who is still growing must not step in or out through a window, unless he returns by the same way." (Verified in a compulsion neurosis partly analyzed by the abstractor who had at the age of nine the obsessive idea "he could go out of a window and down a ladder from the inside, but could not climb up a ladder and go into the window from the outside" *i.e.* birth through the mother was possible, but intercourse with the mother was prohibited. A variant with other determiners was that he could not enter his home by the front door but always came in through the back door.) Röheim narrates a number of related beliefs current in German provinces, and also discusses other features of the child's obsessions about the "two hands" notion. "One must not step over a child because the child will not grow, or if such a calamity has inadvertently taken place one must undo the spell through stepping back over it in a reverse direction"—this parallelism is not a matter of chance, the author suggests. The same unconscious meaning attaches to both procedures. It is thus seen that windows or the legs of a living person have an identical significance in popular belief. We naturally suspect the house in this

case represents a woman, the window represents the vagina and passing through or lifting over represents coitus (see note of abstractor). Fear of "not growing" is a castration fear. Growing=erection. The boy's yes-no means the ambivalence of crossing over and back. Passing through the window=the desire of the penis to grow. Stepping over then means the possibility of coitus, and many anthropological parallels are cited by the author. These parallels are to be obtained from many widespread localities. He cites Anglo-Saxon, African, Hungarian and other sources. Windows and thresholds have a related significance. "Carrying the bride over the threshold" as a symbol of potency may be cited. "Having found that the acts of crawling through someone's legs or through the window are regarded in Silesia as equivalents, we can arrive from this standpoint at another meaning of the custom and of the individual phobia. When a child is passed through a window it is, symbolically speaking, passed back into the womb, that is, it returns by the same route that it passed at birth and therefore can not grow, because an embryo can not grow beyond a certain size. This would also constitute the explanation for another prohibition which is frequently mentioned in the same breath by investigators: a child may only be carried feet first into a room, else it will go straight to its death. Of course a child comes into the world head first; inasmuch as death is conceived as a return to the womb, the child would die if it were carried into the room head first. It is not difficult to guess how the two meanings can be reconciled. To return to Sokolnicka's case. The boy's fear of castration did not refer to sexuality in general, but first and foremost to coitus with his mother. Therefore being lifted through the window does not in this instance signify any indifferent sexual intercourse, but the incestuous one, in which he would actually pass through the very genital organ which he had already come through at birth. The reason why the rite (and also the taboo) comprises the two meanings of birth and of intercourse is probably to be found in the fact that in its deepest nucleus it symbolizes the incestuous sexual act."

4. *Communications: Female Castration Complex.* JONES, E. "Every psychoanalyst will be able to bring illustrative evidence in confirmation of Dr. Abraham's valuable and instructive paper. To comment adequately on it would demand a monograph in itself. It is perhaps worth while, however, to publish a couple of notes taken from material that passed through my hands at the time of reading the paper. (1) The girl associates the wish for a penis with the wish for a gift from the father (first penis, later child). The following unfortunate combination of circumstances reinforced a strong castration complex in a woman patient. There was only one other child, an elder brother of whom she was both jealous and envious. He had a congenitally deformed foot and the father took the greatest pains to get this right. He

took him regularly to a famous surgeon in London, where the boy had among other treatment no fewer than eleven operations, and at home he used to massage the boy's leg twice a day, to the neglect of the girl. They were ultimately successful with the leg, but the girl felt that every effort was made to give the boy a good member and none at all to remedy her predicament. That the foot is a common unconscious symbol for the penis has been extensively established. The girl played with dolls until she was three, when a baby was born in her best friend's house, after which she became masculine, took no more interest in dolls or babies and absolutely refused to bear a child even when happily married.

(2) Depreciation of the male organ as a defense against envy. A woman dreamt that a certain man had a dead second face on the side of his head and thought "Poor fellow, why doesn't he have something done to diminish the deformity?" The association was to a useless squinting eye of a boy friend, which looked outwards to the side of his head. In childhood he had proudly exhibited his penis before her, and she had responded with the thought that "he was making a fuss about nothing."

(3) Castration fears connected with deflowering a virgin. As Freud has pointed out in his "Tabu der Virginität," the savage custom of getting someone other than the husband to perform the first act of coitus is due to the fear of arousing the woman's resentment at being made finally into a woman, with the consequent desire in her to punish the doer by castrating him. Abraham illustrates this reaction from neurotic cases. In the *Voiage and Travaile* of Sir John Maundeville (p. 285) which dates from the fourteenth century, the author describes an island in the Far East where this custom holds, "for thei of the Contree holden it so gret a thing and so perilous, for to have the Maydenhode of a woman, that hun semethe that thei that haven first the Maydenhode, puttethe him in aventure of his Lif." The inhabitants explained the custom as an inheritance from ancient times when "men hadden ben dede for deflourynge of Maydenes, that hadden Serpentes in hire Bodyes, that strongen men upon hire Yerdes, that they dyeden anon." The belief is evidently of the talion order, that a man who injured a woman by deflowering her with his "yard" (middle English for penis) would suffer in the same part at the hands of her "serpent."

Three Dreams. HERBERT, S. Not abstractable, to be read in original.

A Grammatical Error. BRYAN, DOUGLAS. A patient in response to the question as to why he would dislike visiting a dissecting room said it was because of the dead decomposing bodies, the messiness and smell. He then added voluntarily, "I will be the same *once*," and

immediately went on to talk of something else. I stopped him and drew his attention to the previous phrase "I will be the same *once*." He said, "Of course I meant to say, I will be the same *someday*." On asking him why he had made this grammatical error he said that it was due to his mixing up German and English. If the phrase had been spoken in German the word *einmal* (which means once) would have been used for someday. This explanation is obviously a rationalization as English in his language which he speaks quite grammatically, and his German was only obtained through his living in Germany several years. This error in speech is interesting in that it definitely shows unconscious anal birth ideas. His associations to dead bodies in the dissecting room led immediately to feces and previously the analyst had brought to light many ideas in which feces, children and birth were closely associated. "I will be the same *once*" is a condensation of two ideas. I was a decomposing, messy, smelling body (feces) *once* (i.e. before birth), and I shall be "a decomposing, messy, smelling body *someday* (i.e. after death)."

BOOK REVIEWS

OUTWITTING OUR NERVES. A Primer of Psychotherapy. By Josephine A. Jackson, M.D., and Helen M. Salisbury. New York: The Century Co., 1921. Pp. 403. Price, \$2.50.

It is with a sense of deep dissatisfaction that one reads the books on popular psychology, psychoanalysis, or psychotherapy which are so prevalent nowadays. One questions in the first place their legitimate place in the treatment of nervous disorders towards which they are usually admittedly directed. Should the neurotic read them? Emphatically, no! Perhaps the general practitioner might sometimes thereby have his thoughts turned towards mental problems, to the consequent benefit of his patients, just as a picture of Earle Liederman or Lionel Strongfort in the advertising pages of a magazine might very well turn the sedentary clerk's mind toward thoughts of fresh air and get him out for a game of tennis or golf.

The logical point of attack, however, is the medical school, where more and more the mental side of medicine is being stressed. Even those graduates who have never had the benefit of any adequate training of this sort are being subjected to an atmosphere of mental medicine nowadays. That this awakening of interest in psychic problems will eventually bear visible fruit is hardly open to question. In the meantime it is reflected in many strange by-products, such as New Thought, Christian Science, spiritualism, mental telepathy, Couéism, and so on. It is a dubious tribute to Freud that his doctrines have inspired a thousand amateur psychotherapists with the itch to expound them to the multitudes. So we have a host of volumes with such titles as "Easy Lessons in Psychoanalysis," "How to Psychoanalyze Yourself," "What is Psychoanalysis?" and so on.

And then there are those practitioners who might be called the "Personal Healers." The history of medicine is full of them. Anciently they explained their undoubted successes by whatever necromancy was then popular. Nowadays they talk of psychology, of autosuggestion, and of psychoanalysis. But not content with talking of it, they write about it.

Dr. Jackson, it is quite evident from her book, is one of the Personal Healers. This book has been phenomenally successful, from the publisher's standpoint at least. As these lines are written we read in a full-page advertisement in the *New York Times* that over 70,000 copies have been sold. So let us examine it a little carefully.

She begins with an exposition of psychoanalysis which is neither

better nor worse than many others on the market. It is open to the same criticisms that the present reviewer has applied to similar expositions in these pages. Especially that the dysfunction of the sexual instinct, which Freud found so important, and which every honest investigator has also found important, is necessarily slithered over in a prudish manner. Now and then Dr. Jackson alludes diffidently to the "reproductive instinct" as being at fault, but there is no real consideration of the problems actually faced by the psychoanalyst in his practice. Instead there is the optimistic and pleasing suggestion that most of our minor ills are mental in origin and can be cured, say, in Dr. Jackson's sanitarium.

Her cures seem to be largely suggestive. Let us quote her: First, on pages 328 and 329, we learn of a banker who had been troubled with insomnia, getting only half an hour's sleep at night, but (in Dr. Jackson's sanitarium) he went to sleep in his chair the first evening and then went upstairs and slept all night. Again (page 258), "A patient of mine, Mr. G., told me that he had a short time before gone to a physician with a tale of woe about his sour stomach. 'What are you eating?' asked the doctor. 'Bran crackers and prunes.' 'Then,' said the learned doctor, 'you will have to cut out the prunes!' Needless to say, this man ate everything at my table, and flourished accordingly." Again (page 275), "A certain minister suffered continually from a dull pain in his head, besides having violent headaches. He started in to have a bad spell the day after his arrival at my house. As I was going out of the door, he caught my sleeve. 'Doctor,' he said, 'would it be bad manners to run away?' 'Manners,' I answered, 'they don't count, but morals, yes.' He stayed—and that was his last bad headache. Both chronic and periodic pains disappeared for good."

Space prevents quoting more of these testimonials. The point is that a cheerful, optimistic physician, who resolutely believes in some scheme of psychology, however naïve, cures a great many patients. Indeed, the healer may believe in some occult drug, mystic ritual, or his own divinity. Millions of persons have been healed by theriac, Bishop Berkeley's tar-water, Elisha Perkins' tractors, Couéism, Christian Science, and so on. The objection is that these cures are not fundamentally sound. Let us quote one more case from Dr. Jackson's book:

Pages 262, 263: A Mr. T. came to her, weighing 120 pounds, although over six feet tall. "I treated his 'weak stomach' to everything there was in the market, including mince-pies, cabbage, cheese, and all the other so-called indigestibles. He gained 16½ pounds the first week, and 31 pounds in five weeks." But "again and again he came back to me like a living skeleton" and "twice while he was at home he underwent unnecessary operations." As Dr. Jackson says, all she can do is "to feed him up, bully him along, and keep him from starving to death."

Her book, in short, is very well named. By the use of her methods,

certain neurotic patients can, indeed, outwit their nerves and in some cases attain a more or less permanent cure. But there is no real understanding of the psychopathological problems involved. There is only the Personal Healer, who in this case chooses to use the psychoanalytical language.

LIND.

THE DOMAIN OF NATURAL SCIENCE. By E. W. Hobson. New York: The Macmillan Co., 1923. Pp. 510.

The chapters of this book constitute the Gifford lectures delivered in the University of Aberdeen in 1921 and 1922 by the author, who is the professor of pure mathematics at the University of Cambridge. They are an attempt, as their title indicates, to outline the domain of natural science and to plumb its depths. This effort is made by a man who is primarily a mathematician and therefore we are prepared to find that his discussions rather tend in a mathematical direction and where they undertake the elucidation of problems of physics and mathematics they are especially well done, whereas in his discussions of the living organism he seems to be upon much less sure ground.

The book is an exceedingly interesting and profound presentation of the subject. Aside from discussing Scientific Laws and Theories in general, and the Relation of Natural Science to Philosophy, he discusses specifically such questions as Causation and Deterministic Systems—Number and Its Developments—Time and Space—Corpuscular Theories of Matter—Dynamics—The Conservation of Matter and Energy—Mechanical Theories and Thermodynamics—Electricity, Magnetism and Light—The Constitution of Matter—Cosmical Theories—Einstein's Theory of Relativity—Biological Science—The Living Organism—Heredity—The Evolution of Species—Natural Science and General Thought—and Natural Science and Theism. The scope of the work, as will be seen from these subject headings, is very large.

The impressions, in general, which one gets from reading this learned treatise are, in the first place, that absolute knowledge about anything is forever destined to elude us.

"Natural Science explains nothing; it only describes conceptually" (p. 87), or in other words, "Natural Science describes, so far as it can, *how*, or in accordance with what rules, phenomena happen, but it is wholly incompetent to answer the question *why* they happen" (p. 82). "The conclusion of the whole matter seems to be that the conception that the whole world of physical phenomena, or that a finite part of that world, is theoretically capable of being represented by a unified deterministic scheme is unproved and unprovable" (p. 98).

This attitude of the impossibility of absolute ultimate knowledge of course is not new, but it is coupled with a fine sense of appreciation for the rapid changes which are taking place in our conceptual schemes, for

the continuous process that is going on of revising our postulates, and for the fact that therefore knowledge is very largely a relative and very surely a constantly changing affair. For example, with regard to space, he says: "In view of the fact that geometrical space cannot properly be regarded as an entity endowed with special properties, since it in reality represents a mere possibility of spatial determinations, it is more accurate to speak of Euclidean Geometry as a Euclidean system of spatial relations, or as Geometry with a Euclidean Metric" (p. 131). In other words, Euclidean geometry is only one of any number of geometries that might be evolved, depending upon the postulates that one starts out with; for example, "a Geometry is possible, in accordance with which all coplanar straight lines intersect one another, so that no parallel straight lines exist. In this Geometry, of which two distinct forms are now recognized, called respectively spherical and elliptic, a straight line is always a closed figure of finite length" (p. 135).

In his discussion of the corpuscular theories of matter he makes the very interesting and illuminating comment that "The assumption that the world consists of atoms and of empty space has in appearance the supreme merit of simplicity, and it satisfies the instinctive craving for unification of heterogeneous and complex elements in our actual perceptions. The idea that all interaction requires contact has the merit of apparent accordance with our own experience, and thus by habit it has acquired the great advantage of picturability to the imagination" (p. 170).

This matter of picturability is exceedingly interesting. It is apparently something that we hang to with great tenacity. Unfortunately, however, for our desires in this respect, Einstein has developed in his theory of relativity a hypothesis in which the "basal conception consists of an ideal scheme, abstract in the highest degree, incapable of representation by the sensuous imagination" (p. 319).

In dealing with cosmical theories we are constantly assuming that the various physical laws which we find applicable to-day were alike applicable during periods of time in the distant past. This, however, the author says "involves a considerable element of speculation" (p. 293), but as he further says "The mental satisfaction obtained by imbedding processes which we can actually observe in long time processes beyond our direct reach is one which we shall never forego. Needless to say, when we attempt to push back physical processes ideally, as far as may be, we involve ourselves in an indefinite regress. Of absolute origins, Science knows nothing, and we can form no conception" (p. 315).

In this review of the domain of natural science, in which the author defines natural science as consisting essentially "of an organized attempt, or rather a series of efforts continued through the centuries, to provide conceptual representations of our physical percepts" (p. 452), it is refreshing to find that the same type of thinking is occurring in various

domains of science with which most of us have very little familiarity. It is discouraging, perhaps, to discover how relative our knowledge is and how on all sides its progress is limited wherever it seeks for ultimate explanations. On the other hand, it is highly stimulating to realize that we never need stay in any one state of information for any length of time, that the possibilities of improving our information, of widening our intellectual horizon, of spreading out from our present positions into new ones, of broadening and deepening and enriching our knowledge, are infinite.

WHITE.

THE EVOLUTION OF THE CONSCIOUS FACULTIES. By J. Varendonck, D.Litt., D.Sc. New York: The Macmillan Co. London: George Allen and Unwin. 1923. Pp. 259. Price, \$4.00.

This is a rather formidable-looking volume by the learned Doctor Varendonck, who wrote "The Psychology of Day-Dreams." It is an elaboration of certain of the mental processes which are, wholly or in part, unconscious.

Thus, he discusses two forms of memory, reduplicative memory and synthetical, conception, unconscious movements, and, finally, unconsciousness. The whole book is devoted to the thesis that intellectual processes, such as ratiocination, usually considered as inseparable from consciousness, may actually take place in the unconscious. In other words, the essentials of Baldwin's formula—outer excitation, inner process, reaction—may take place entirely apart from awareness. This Varendonck proves by the study of day-dreams.

His book shows many of the stylistic defects apparently ineluctable when one of his nationality essays a treatise and, in addition, the English is not always limpid. In short, the going is rather hard. But there is a great deal of interest in the book, and it is a noteworthy contribution to the study of unconscious states.

LIND.

AN INTRODUCTION TO THE STUDY OF MENTAL DISORDERS. By Francis M. Barnes, Jr., M.A., M.D. Second Edition. St. Louis: C. V. Mosby Co., 1923. Pp. 295. Price \$4.00.

This book is a combination of the author's book of the same title first published in 1918 and his "Notes on Mental Disease," first published in 1919. The first part is devoted to an introduction to the subject, symptomatology, history taking, etc., and the second part to a consideration of the various syndromes.

Dr. Barnes is a very competent, conscientious worker in this field, and the student of psychiatry can very well follow him. His system is, however, very largely the old descriptive psychiatry, although he makes a respectful bow to such modern inventions as endocrinology and psycho-

analysis. He is alive, too, to mental hygiene, occupational therapy and social psychiatry.

The book, in short, is the work of a competent, well-trained, conscientious worker. As a teacher Dr. Barnes is excellent and if he does not succeed so well in clothing his subject with interest when he sets pen to paper that is a not rare fault.

LIND.

TEXT BOOK OF PSYCHIATRY. By Prof. Dr. Eugen Bleuler. Translated by A. A. Brill. New York: The Macmillan Co., 1924. Pp. 635. Price \$6.00.

It is with somewhat mixed feelings that the reviewer undertakes an estimation of this book of Bleuler, especially as he himself is the author of a textbook and comes naturally to review another textbook with fairly definite feelings of how such a work ought to be constructed.

In attempting to evaluate all of his mixed feelings the reviewer comes finally to a state of mind regarding Bleuler's textbook of psychiatry which can best be expressed by the word disappointment, though this by no means expresses an evaluation of the work. The book, as a whole is perhaps the best textbook of psychiatry we have in English. It must be remembered, however, that it is the only textbook of psychiatry published in this country, which makes any claim to covering the ground, for nearly twenty years, so that it really has no competitors. Nevertheless, to say that it was other than a splendid effort would be to understate it. The disappointment which the reviewer feels does not result from any quality that the book has *per se*, but is a feeling which is the result of his normal expectations from the author. Bleuler is easily one of the foremost clinical psychiatrists of the world and as good a book as his textbook is the reviewer is forced to an admission that it falls considerably below his estimate of what Bleuler could produce.

The main quarrel which the reviewer has with this textbook is that it is not in fact what Dr. Kirby says it is in the introduction. Dr. Kirby's very complimentary and appreciative introduction says: "The book marks a notable advance in psychiatry in that it emphasizes sharply the contrast between the older descriptive psychiatry of Kraepelin and the newer interpretative psychiatry of the present time which utilizes the psychoanalytic principles and general biological viewpoints developed by Freud and his pupils in Europe and by Meyer, Hoch, White and others in this country." While this statement of Dr. Kirby's is not without foundation, the reviewer does not believe it is a fair description of the book. Such interpretative psychiatry as is found has a rather patchy distribution. The interpretative method is certainly not followed consistently throughout and where interpretation is used it is not by any means consistently or preponderantly psychoanalytic in character and not infrequently smacks of the older psychological concepts rather than the newer.

For example, comparative anthropological material is not tapped for explanations and whereas the unconscious gets some credit it is not much, and the section devoted to it in the introduction, which by the way constitutes 229 of the 624 pages, is less than three pages long.

The introduction, as above stated, is a very ponderous and labored approach to the clinical portion of the book and it is difficult to see how a student would be oriented toward psychiatry by what it contains. The section on paranoia is made up very largely of case reports and disposes of the psychoanalytic viewpoint of its relation to homosexuality by merely making the statement that Ferenczi believes the causes of paranoia are in the repression of homosexual impulses. In the discussion of hysteria, the conversion mechanism does not find a place. In fact it is a little difficult to relate the various discussions in this textbook to what the author has already written on these subjects in his well-known works on "Affectivity, Suggestibility, and Paranoia," "The Theory of Schizophrenic Negativism," and "Autistic Thinking." The chapter on precox is very full and classifies the symptoms much as he did in his larger work on this same subject, but does not present the interpretative material as fully as he did there. The section on the various defective states, the oligophrenias, the reviewer cannot help thinking is presented in rather a confused way from the point of view of the student. Most of it is taken up with the general consideration of symptomatology rather than a special description of symptoms with reference to clinical types. The author is content to merely give a tabulated list, some thirty in number, of these types according to Weygandt's classification. It would seem that for the student or for anyone in fact who wished to know about defective states that it would have been very much more helpful to have discussed, briefly at least, the best known and more characteristic groups of this very large and heterogeneous material.

The work contains a wealth of information of all sorts, clinical, psychological, psychopathological, and refers instructively to various well-known works, authors, and investigators, as well in the past as in more recent times. In this respect the work contains more of the material of psychiatry than any English work with which the reviewer is familiar. It seems to him, nevertheless, that the book is hardly a book for students, certainly not for beginners, but that on the other hand it is an invaluable work for psychiatrists, particularly for the psychiatrist in the large hospital who desires to orient himself towards a large number of the problems and modes of approach with reference to any particular psychiatric subject. From this point of view it is distinctly a source book with of course limitations, as naturally no one volume, of even 600 pages, could contain an adequate résumé of the entire situation of this now most extensive department of medicine.

WHITE.

THE PRIMARY PROBLEMS OF MEDICAL PSYCHOLOGY, A Textbook for Students and Practitioners. By Dr. Ch. De Montet, Professor of Medical Psychology at the University of Lausanne. Translated by A. Newbold. New York: William Wood & Co., 1923. Pp. 142.

One wonders just why this little book has been sub-titled "A Textbook for Students and Practitioners" since it is only an essay attempting to deal with some of the problems and conflicts between positive science and metaphysical entities which still persist and are supported in their essentials by the opposition of the contradictory conceptions of determinism and spontaneity.

To the author consciousness is a primitive nonreducible fact, *i.e.*, that an impression is the result of discrimination (distinction) and connection (association) which two operations are a single process and are produced simultaneously. Consciousness is the "genus" of which the dream, a lie, an emotion, hallucinations and other particular forms are "species" and thus are not independent, autonomous experiences or "states of consciousness," so they must be studied as a whole and not artificially broken up. Several pages are devoted to the description and elaboration of concept which tends to do away with the subconscious and unconscious as well as all mechanistic theories of life.

The second part of the book is concerned with the "faculty of consciousness," and with the hypothesis that all functions are mutually dependent. Based upon these theories the author has conceived and expressed in excellently written paragraphs a therapeutic approach to disorders of the personality, worth consideration yet adding little if anything to the methods of modern psychotherapy.

LEWIS.

NERVOUS AND MENTAL RE-EDUCATION. By Shepherd Ivory Franz. New York: The Macmillan Co., 1922. Pp. 225. Price \$2.00.

This little book is the result of many years study of the practical methods that are applicable to the reëducation of defects due to organic central nervous lesions, particularly such conditions as follow anterior poliomyelitis and hemiplegia and as occur in tabes dorsalis and the various types of aphasia. It includes a detailed description of the various devices which have been found useful as stimulants and incentives to the patient and also those devices which are valuable in recording and measuring the amount of motion and the gain that is made from time to time.

WHITE.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

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